

BRITISH SYNONYMY;

OR,

AN ATTEMPT

AT

REGULATING THE CHOICE OF WORDS

IN

FAMILIAR CONVERSATION.

INSCRIBED,

WITH SENTIMENTS OF GRATITUDE AND RESPECT,

TO SUCH OF

HER FOREIGN FRIENDS AS HAVE MADE ENGLISH
LITERATURE THEIR PECULIAR STUDY,

BY

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Minervam narrat Homerus, poetarum princeps, inter bellantium turmas Diomedi apparuisse; oculorumque caliginem, ut bellantes Deos ab hominibus posset discernere, discussisse. Quod figmentum Plato in Alcibiade Secundo, p. 150, tom. ii. nihil interpretatur quam rationem ipsam, quæ, discussa caligine qua quisque tenetur, animum facibus purgat, ut mala bonave possit propius contemplari.

SANCTII MINERVA.

P R E F A C E.

AND now left the motto of this book should, though infinitely the best part of it, pass unobserved; a loose translation shall serve to retrace it, if coarsely, on the reader's mind, and fix more firmly there the first impresson.

“Homer then, prince of poets, relates that Minerva appeared to Diomed in the battle, and clearing his sight, set to view the warring deities, giving him power to discern which were gods and which were men.—While Plato explains the allegory into no more than this: How Wisdom or Reason should in like manner so dispel the mists of the mind, that it may be at liberty to discern, examine, and contemplate what is good and what is evil.”

If

If then to the selection of words in conversation and elegant colloquial language a book may give assistance, the Author, with that deference she so justly owes a generous public, modestly offers her's; persuaded that, while men teach to write with propriety, a woman may at worst be qualified—through long practice—to direct the choice of phrases in familiar talk. Nor has the *Ars recte loquendi*, as Sanctius calls grammar, escaped her observation, though this may surely be setting talk somewhat too high; for grammar, that teaches us to analyse speech into her elements, and again synthesize her into that composite form we commonly find before us, might have pretensions to a higher title, terming itself *Ars recte scribendi* rather—Province of men and scholars, some of whom have told me that Ammonius has observed, I believe in *Com. de Prædic.* p. 28, that even a child knows how to put a sentence together, and say *Socrates walketh*; but how to resolve this sentence into noun and verb, these again into syllables, and syllables into letters or elements—here he is at a stand. Of this, indeed, first
of

of mundane sciences it befits me to be a learner, not a teacher, while one of the most desirable appellations in our unassuming tongue implies a pupil or student rather than a doctor or professor of philology; nor know I any term adequate to that of a good *scholar* in any modern language, whence one is often at a pause in explaining its meaning to foreigners.

Such excellence were in truth superfluous to a work like this, intended chiefly for a parlour window, and acknowledging itself unworthy of a place upon a library shelf. For Selden says wisely, that to know which way the wind sits we throw up a straw, not a stone: my little book then—*levior cortice*—may on that principle suffice to direct travellers on their way, till a more complicated and valuable piece of workmanship be found to further their research.

We must not meantime retard our own progress with studied definitions of every quality coming under consideration; or even by

very long descriptions of the same, either by their adjuncts or causes; for although every definition is genericè a description, yet we all see that every description is not definitive— And although the final cause of definition is to fix the true and adequate meaning of words or terms, without knowledge of which we stir not a step in logic; yet *here* we must not suffer ourselves to be so detained, as synonymy has more to do with elegance than truth— And I well remember an observation made by my earliest, perhaps my truest friend, Doctor Arthur Collier, that women should learn rhetoric in order to persuade their husbands, while men studied to render themselves good logicians, for the sake of obtaining arms against female oratory.

'Tis my best hope at present, that they will not over strictly examine, or with much severity censure my weak attempt; but recollecting that as words form the medium of knowledge, so it often happens that they create the mists of error too; and if I can, in the course of this little work, dispel a doubt, or
clear

clear up a difficulty to foreigners, who can alone be supposed to know less of the matter than myself,—I shall have an honour to boast, and like my countryman Glendower in Shakespeare's Henry the Fourth, *have given our tongue an helpful ornament*. But though I mean not, like Abbé Girard, to make my preface the panegyric to my book, much less to make that book, as he does, a vehicle for sentiments somewhat reprehensible—see page 36. vol. i. I should be too happy, could I imitate his delicacy of discrimination, and felicity of expression, while that general power of thinking, which Boileau says is the first quality of every written performance, gives a vivifying principle to the Frenchman's volumes, I can scarce hope will be ever found to invigorate mine.

Let however the votaries of pleonasm, with the learned Vaugelas at their head, but stand my friends this once; we will endeavour to rescue that pleasing rhetorical figure from the imputation of tautology, in a work undertaken near the banks of that Thames which

Sir John Denham describes, in terms so closely allied though never synonymous, so truly beautiful, though approaching to redundancy :

Tho' deep yet clear, tho' gentle yet not dull,
Strong without rage, without o'erflowing—full,



CON-

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BRITISH

BRITISH SYNONYMY.

THE first word which on a cursory survey of alphabetical arrangement appears to have many brothers in signification is the verb **ABANDON**, and he brings with him no inconsiderable number; for example :

TO ABANDON, FORSAKE, RELINQUISH, GIVE
UP, DESERT, QUIT, LEAVE.

OF these seven verbs then, so variously derived, though at first sight apparently synonymous, conversing does certainly better shew the peculiar appropriation, than books, however learned; for whilst through them by study all due information may certainly be obtained, familiar talk tells us in half an hour—That a man **FORSAKES** his mistress, **ABANDONS** all hope of regaining her lost esteem, **RELINQUISHES** his pretensions in favour of another; **GIVES UP** a place of trust he held under the government, **DESERTS** his party, **LEAVES** his parents in affliction, and **QUITS** the kingdom for ever.

Other instances will quickly prove to a foreigner that 'tis a well received colloquial phrase to say, You LEAVE London for the country.—Telling us you QUIT it seems to convey a notion of your going suddenly to the Continent.—That any one DESERTS it can scarcely be said with propriety, unless at a time of pestilence or tumults of a dangerous nature, when we observe that the capital is DESERTED: although by an overstrained compliment a lady may possibly hear such a word sometimes from a man who pretends affectedly to consider her desertion of the metropolis as half criminal. That you GIVE UP London looks as if you meant in future to reside upon your own estate in the country, I think; while to RELINQUISH a town life seems as if something was required to make the sentence complete—as we RELINQUISH the joys of society for the tranquil sweets of solitude—and the like. To FORSAKE London would be a popish expression; and to say we were going to ABANDON it, as if it could scarce subsist without us, would set people o'laughing. The participles from these verbs evince the various acceptations of their principals.—That fellow is GIVEN UP to every vice, is an expression popular and common; but when we speak of him as ABANDONED of all virtue, or FORSAKEN of all good, the phrase approaches to solemnity, and is at least expressive of the man's total ruin even in this transitory world.



He

He is now nearly GIVEN UP by society, say people in common conversation, when telling rakish stories of a man whose conduct has merited the neglect of his virtuous companions; but soon as they describe a human creature DESERTED of every friend, and LEFT on a desolate island, ABANDONED to sorrow and remorse; new sensations are excited, commiseration takes its turn, nor can the most rigid refuse pity to such a state of distress.

ABASEMENT, DEPRESSION, DERELICTION,
BEING BROUGHT LOW, &c.

THESE terms are given as synonymous in every dictionary, I believe; yet I once knew a man incapable of DEPRESSION, though his ABASEMENT was notorious: and it will probably be justly recorded of a great lady, whose fall from perhaps the very first situation of social life has called out much of our attention in these modern times—that tho' BROUGHT exceedingly LOW, from a strange combination of unexpected events, while suffering severe DEPRESSION of spirits, not without frequent DERELICTION of her fine faculties, yet no one has hitherto been able to observe the smallest deviation towards ABASEMENT in her general character of dignity.

TO ABET, ENCOURAGE, PUSH FORWARD,
SUPPORT, MAINTAIN,

ARE five verbs much alike in their general signification, yet easily diversified by the manner of applying them in familiar life, and so certainly capable of peculiar appropriation, that even those who are themselves ignorant of any reason why they use expressions of such correctness in common talk, will hardly miss of managing the matter rightly. We may, for instance, by ill chance hear one confident fellow saying to another, "The young Countess does sure enough appear plainly to ENCOURAGE our friend Clodius's pretensions: now if you will undertake to ABET his cause with your sword, I have myself at present money to MAINTAIN it; and an acquaintance at hand beside that can SUPPORT him with good interest; and so PUSH FORWARD his prosperous fortunes upon this probable hazard, that he shall soon be in a situation to repay us all."

TO ABHOR, TO LOATH, TO DETEST, TO HATE,

ARE likewise apparently synonymous expressions of acrimonious dislike, yet may be made applicable to those qualities which call for words denoting particular sentiments of disgust; and a lady of no deep literature will scarcely fail to utter her aversion for a disagreeable lover,

lover, in terms wholly unequivocal, and which could not easily be changed to advantage by the most learned professor, when she says, ' I HATE Caprinus for the affectation ever visible in that ugly person of his, while I LOATH its nastiness; we all agree to DETEST his conduct I believe, and for my own part I ABHOR his principles."

ABJECT, MEAN, DESPICABLE, WORTHLESS,
VILE, DESTITUTE.

ALL adjectives of most contemptible import truly, yet such as a fallen courtier might deserve even in their full extent and accumulated strength of expression, if being originally a man of high birth and good education, his sentiments were not the less DESPICABLE, and if his *vile* intentions and WORTHLESS heart laid open, he became, when DESTITUTE of royal favour, studious by MEAN artifices to obtain its restoration, and ABJECT in his manners when hopeless of its return.

ABILITY, CAPACITY, POWER.

THESE substantives, though often used in place of each other, prove that their meanings are not synonymous, by their requiring adjectives confessedly different to attend them. Thus we say a man of STRONG OR WEAK ABILITY, because

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because that word denotes an active quality of the mind; while to describe the limits of CAPACITY, the terms *large* and *small*, *wide* and *narrow*, *shallow* or *profound*, are the properest—because CAPACITY is a passive quality of our intellect, and implies that the speaker here considers mind as a recipient, and must bestow on it such epithets alone as suit that supposition.

EXAMPLE.

Clarendon being a man of forcible and vigorous ABILITIES, was an exceedingly useful servant to a prince of disputed POWER; and having besides an excellent and *extensive* CAPACITY, he stored his mind with a variety of ideas that entertained himself and his friends in retirement.

ACQUIREMENTS, ACQUISITIONS, ATTAINMENTS.

ALL mean things obtained by chance, or else procured with difficulty: we have put the last first. The words are neatly separated in common conversation, and adapted by custom to the peculiar uses of talents, riches, or power. Dercylis (say we) has made considerable ACQUIREMENTS since the education her father now gives her has commenced; and it was singularly happy for his family, that the sudden ACQUISITION of fortune fell to him at a time when his children were all young: The brother is breeding
ing

ing to the church I hear, and doubt not but his ATTAINMENTS will do them all the credit they deserve.—The last of these words seems, I know not why, to be almost set apart for serious and even solemn purposes—We say the ATTAINMENT of our salvation, not its ACQUIREMENT or ACQUISITION.

ACTIVE, ASSIDUOUS, SEDULOUS, DILIGENT,
INDUSTRIOUS.

QUALITIES all of the same genus certainly, but differing in species as a Linnæan would say: in common conversation, however, the art a foreigner opens this book in order to learn, they commonly run as follows:—While natives of every nation agree that the king is happy who is served by an ACTIVE minister, ever INDUSTRIOUS to promote his country's welfare, not less DILIGENT to obtain intelligence of what is passing still at other courts, than ASSIDUOUS to relieve the cares of his royal master, and SEDULOUS to study the surest methods of extending the commerce of the empire abroad, while he lessens all burthens upon the subjects at home. When these words are applied to mere mental perfection, we say a lad of an active and DILIGENT *spirit*, or else of an ASSIDUOUS *temper*, or SEDULOUS *disposition*; but they can scarcely be used vice versa without some impropriety, because activity and diligence are real qualities of the man, to which assiduity and

a SEDU-

8 BRITISH SYNONYMY.

a SEDULOUS behaviour in the boy do naturally dispose him. The last mentioned epithet is less frequently opposed to inaction however, or lifeless stupidity, than the others are, and justly; because it implies a mere tranquil and steady employment, either of body or mind—and this from its very derivation, as he may surely be deemed no better than a consummate idler, who is SEDULOUSLY bent upon cutting a cherry-stone into six chairs and a table, for ten years together, instead of pursuing some business, honourable or profitable, by which both himself and the community might have been reciprocally benefited. This kind of plodding, pertinacious temper may be turned to good account in young people, however, who, if they have luck, may get into a line of the law, where little more is wanted than such a disposition to lead them on, by their own rule fair and softly to a considerable height; yet some addition of ASSIDUITY in pleasing the attorneys has been known to quicken their progress.

ACUTENESS, SHARPNESS, QUICKNESS, KEEN-
NESS.

IF applied to intellect, a man is said popularly to reason with the first of these qualities, I think—to converse, if such be his custom, with the second—to conceive with the third—and to dispute or argue with the fourth. When turned
into

into adverbs, and applied to objects of mere sensation, we say, The student learns **QUICKLY**; his sister discerns distances **ACUTELY**, and the razor shaves **KEENLY**.—Coarse people have meantime, by the too frequent use of their favourite figure Aphæresis, rendered it vulgar to call any one an **ACUTE** fellow by the way of saying he is a sharp-witted one; it having been a practice lately, among low Londoners, to say, when they like a boy—how **CUTE** he is! So that the word would now shock a polished circle from its grossness.—A nation like ours, where reception depends less on established rank, than that gained by talents and manner, has a natural tendency to keep the language of high people apart from that of the low—and while the senator of Venice hears his gondolier talk just like himself, without being surprised or offended, nor thinks of desiring his son to avoid mean phrases used by the coffee-house boy; our parents and school teachers wear out their lives in keeping the confines of conversation free from all touch of vicinity with ordinary people, who are known to be such *here*, the moment they open their mouths. Whole sentences are often dismissed the drawing-room, only because they are familiar in a shop. *He is a rough diamond*, says the upper journeyman at his club, when speaking of the apprentice, whom he conceives to be a person of intrinsic worth, but wanting polish. Now 'tis impossible to find a better phrase for such a character; yet no gentleman

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or lady uses the expression, because it is a favourite with the vulgar. A thousand such others might be found. Let not my foreign readers, however, hastily condemn the word ACUTE, and say I taught them so; for, in a serious sense, 'tis still a good one; nor will any Englishman accuse them of impropriety, for saying Mr. Burke is an ACUTE reasoner, or that the feeling of Mrs. Siddons must be singularly ACUTE, or she could not so SHARPEN distress in representation.

ADVICE, COUNSEL, DELIBERATION.

OF these I know not whether it might not be justly affirmed, that the first chiefly belongs to the science of medicine; the second is appropriated by the law; while political subjects require cool DELIBERATION. A native is in no danger of mistaking here; but a stranger may perhaps be glad to have it suggested to him, that the minister was detained by ADVICE of his physicians from attending to the DELIBERATIONS of yesterday's committee; where things passed so perversely during his absence, that COUNSEL must actually be asked of the judges now concerning the result.

AFFABILITY,

AFFABILITY, CONDESCENSION, COURTESY,
GRACIOUSNESS,

ARE nearly synonymous; though common discourse does certainly admit that an equal may be AFFABLE—which I should still think wrong in a printed book, and unpleasing every where; because the word itself seems to imply superiority. We will allow however that the lofty COURTESY of a princess loses little of its GRACIOUSNESS, although some CONDESCENSION be left visible through the exterior AFFABILITY; but that among people where talents or fortune only make the difference, a strain of polished familiarity, or familiar politeness—call it as you will—is the behaviour most likely to attract affectionate esteem,

AFFECTION, PASSION, TENDERNESS,
FONDNESS, LOVE.

THE first four of these words, then, so commonly, so constantly in use, are, although similar, certainly not synonymous; and the last, which always ought and I hope often does comprehend them all, is not seldom substituted in place of its own component parts, for such are all those that precede it. Foreigners however will recollect that the first of these words is usually adapted to that regard which is consequent on ties of blood; that the second naturally and necessarily

cessarily presupposes and implies difference of sex; while the rest without impropriety may be attributed to friendship, or bestowed on babes. I have before me the definition of **FONDNESS**, given into my hands many years ago by a most eminent logician, though Dr. Johnson never did acquiesce in it.

“**FONDNESS**,” says the Definer, “is the hasty and injudicious determination of the will towards promoting the present gratification of some particular object.”

“**FONDNESS**,” said Dr. Johnson, is rather the hasty and injudicious attribution of excellence, somewhat beyond the power of attainment, to the object of our affection.”

Both these definitions may possibly be included in **FONDNESS**; my own idea of the whole may be found in the following example:

Amintor and Aspasia are models of true **LOVE**: 'tis now seven years since their mutual **PASSION** was sanctified by marriage; and so little is the lady's **AFFECTION** diminished, that she sat up nine nights successively last winter by her husband's bed-side, when he had on him a malignant fever that frighted relations, friends, servants, all away. Nor can any one alledge that her **TENDERNESS** is ill repaid, while we see him gaze upon her features with that **FONDNESS** which is capable of creating charms for itself to admire, and listen to her talk with a fervour of admiration scarce due to the most brilliant genius.

For

For the rest, 'tis my opinion that men love for the most part with warmer **PASSION** than women do—at least than English women, and with more transitory **FONDNESS** mingled with that passion: while 'tis natural for females to feel a softer **TENDERNESS**; and when their **AFFECTIONS** are completely gained, they are found to be more durable.

AFFLICTION, LAMENTATION, SADNESS, SORROW, MISERY; GRIEF, CONCERN, COMPUNCTION, CONTRITION, DISTRESS.

WE are come, by a melancholy though sudden transition, from

Love, Hope, and Joy, fair Pleasure's smiling train,
To

Hate, Fear, and Grief, the family of Pain;
As Mr. Pope says.

The dismal substantives are not however synonymous; for there may be much **LAMENTATION** certainly with little distress, and **GRIEF** enough, God knows, without due **CONTRITION**: which last word ever carries a religious sense along, and is chiefly used upon pious occasions, as preparatory to serious amendment, and a new life. There are, notwithstanding all this, examples enough I fear of worldly situations, that may unhappily include the whole synonymy. For instance,

Mercator's unexpected death impels many of our common acquaintance to make heavy **LAMENTATION**;

MENTATION; some friends feel sincere SORROW; and I profess myself sensible of very particular CONCERN. His family is in the deepest SADNESS, as I hear; and you will doubtless be led to pity their AFFLICTION, when told that the posture of their pecuniary affairs is likely very much to heighten the DISTRESS. His son's GRIEF is possibly connected with COMPUNCTION too, as fearing his extravagant conduct might have hastened his father's end: and when his silly widow sees the MISERY brought upon her more deserving children by that blind partiality she shewed to her eldest boy, her heart will I hope feel CONTRITION enough to produce true repentance for the wretched part she has acted.

AMIALE, LOVELY, CHARMING, FASCINATING.

THESE elegant attributives—so the learned James Harris terms adjectives denoting properties of mind or body—appear at first more likely to turn out synonymes, than upon a closer inspection we shall be able to observe: while daily experience evinces that there is an almost regular appropriation of the words; as thus—an AMIALE character, a LOVELY complexion, a CHARMING singer, a FASCINATING converser;—the first of these appearing to *deserve* our love, the next to *claim* it, the third to *steal* it from us as by magic; the last of all to *draw*, and to *detain*

detain it, by a half invisible, yet wholly resistless power. Nor does the epithet ever come so properly into play, as when tacked to an *unseen* method of attracting: for positive beauty needs not fascination to assist her conquests; and positive wit seeks rather to dazzle and distress, than wind herself round the hearts of *her* admirers; while there is a mode of conversing that seduces attention, and enchains the faculties.

“ When Foote told a story at dinner time,” said Dr. Johnson, “ I resolved to disregard what I expected would be frivolous; yet as the plot thickened, my desire of hearing the catastrophe quickened at every word, and grew keener as we seemed approaching towards its conclusion. The fellow *fascinated* me, Sir; I listened and laughed, and laid down my knife and fork, and thought of nothing but Foote’s conversation.”

Some Italian lines set by Piccini, with expressive dexterity, represent this power beyond all I have read—as descriptive of *female fascination*; and every man who has been in love with a woman, not confessedly beautiful, feels his heart beat responsive to the verses and the music, when sung with the good taste they deserve.

Will the lines be much out of place here? I hope not.

In quel viso furbarello
V'è un incognita magia;
Non si sa che diavol sia
Ma fa l'uomo delirar.

Quegli

Quegli occhietti così vaghi
 Ve lo giuro son due maghi,
 E un sospiro languidetto,
 Che fatica uscir dal petto
 Vi fa subito cascar.

Vengon per ultimo i cari accenti,
 Le lagrimucce, li svenimenti,
 Ch'opprimer devono
 Perforza un cuor:

Innumerabile
 Son l'incantefimi,
 Son l'arti magichi
 Del dio d'amor.

The following imitation misses its effect, because the measure is unfavourable, yet may serve to convey the idea :

In that roguish face one sees
 All her sex's witcheries ;
 Playful sweetness, cold disdain,
 Every thing to turn one's brain.

Sparkling from expressive eyes,
 Heaving in affected sighs,
 Sure destruction still we find,
 Still we lose our peace of mind.

Touch'd by her half-trembling hand,
 Can the coldest heart withstand ?
 While we dread the starting tear,
 And the tender accents hear.

Numberless are sure the ways
 That she *fascinates* our gaze ;
 Magic arts her pow'r improve,
 Witcheries that wait on love.

AMICABLE,

AMICABLE, AMICAL, FRIENDLY.

THE second of these adverbial adjectives is very lately come very much into favour, and one hears it now perpetually in fashionable and literary circles. I cannot however delight in it myself—perhaps because, turning over Johnson's folio, no trace of it, or of its opposite, *inimical*, can be found. This last seems to have been lately called up from the school-room to the house of commons, and from thence, of course, into the best company.—I cannot find it—" 'tis not in the bond,"—as old Shylock says; yet may be useful in places where I know not how to substitute a better.

EXAMPLE.

Machaon gave very FRIENDLY advice to Dornton and his Brother, wishing them at least to part on AMICABLE terms; the youngest is certainly inclined to a consumptive habit; so he wisely recommended country air and asses' milk to him, as particularly AMICAL to the constitution.

 ANTIPATHY, AVERSION, DISGUST.

THE first of these disagreeable sensations we find chiefly excited I believe by inanimate things, or brutes. One man alleges his unconquerable ANTIPATHY to a cat; another encourages

rages his AVERSION to a Cheshire cheese ; and while English ladies think it delicate to faint at touch or even sight of a frog, or toad—Roman ladies, accustomed to noisome animals from the natural heat of their climate, fall into convulsions at a nosegay of flowers, or the scent of a little lavender water. To such fastidious companions it would be perhaps wholly unreasonable to feel a certain degree of DISGUST ; and Arnold of Leicestershire tells us from experience, that increasing ANTIPATHIES should be particularly dreaded, as an almost certain indication of incipient madness.

AUTHORITY AND POWER.

THAT these till lately venerated substantives are no longer received as synonymous, the state of Europe demonstrates at this dreadful moment, when its fairest district revolts against the AUTHOR of our holy religion, wresting all reverence from his name, his house, his ministers ; and rendering ecclesiastical AUTHORITY a noun of no importance in their new-formed vocabulary, by dividing it essentially from POWER, which in *these* days, as in those before civilization, is transmitted to the hand of the strongest. Yet is not philology forgotten. AUTHORITY does not naturally mean POWER, but the just pretension to it. Shall the vessel fashioned say to the potter, Why hast thou made me thus ?
cries

cries an inspired writer—while Milton gives the following confirmation of our meaning:

Thou art my father, thou my AUTHOR—thou
My being gav'st me—whom should I obey
But thee?

One other example from our great dramatic poet, Rowe, will point out better than *I* could to foreigners, the difference betwixt AUTHORITY and POWER.

The resty knaves are over-run with ease,
As plenty ever is the nurle of faction.
If in good days like these the headstrong herd
Grow madly wanton and repine;—it is
Because the reins of POWER are held too slack,
And reverend AUTHORITY of late
Has worn a face of mercy, more than justice.

AWEFUL, REVERENTIAL, SOLEMN.

THE last of these epithets begins the climax—A Gothick cathedral (say we) is a SOLEMN place; its gloomy greatness disposes one to REVERENTIAL behaviour, inspiring sentiments more sublime, and meditations much more AWEFUL, than does a structure on the Grecian model, though built for the same purposes of piety.

The word *aweful* should however be used with caution, and a due sense of its importance; I have heard even well-bred ladies now and then attribute that term too lightly in their common conversation—connecting it with substances be-

neath its dignity—such *mesalliances* offend the sense of high birth natural to a Saxon.

AY AND YES.

THE first of these affirmatives, derived from the Latin *aiō*, is of the higher antiquity in our language, and still keeps some privileges of superiority, enforcing that which the other less decidedly asserts. It used to be represented in Shakespear's time by the single vowel *I*; see the long scene between the nurse and Juliet, when told of Tybalt's death; but I recollect no later author who so corrupts it. We say in familiar talk, that Diana counsel'd her sister Flora against such a match; did she not, Sir? Yes, I believe she did.—*Counsel'd* her! exclaims a stander-by—Ay, and controuled her too, or she had been his wife now.

AZURE, SAPPHIRE, BLUE.

THESE are all pressed into the service as adjectives, each being able to stand alone as nouns well substantiated,—at least two of the number,—our first being that lapis LAZULI from which the painters ultramarine is made, L'AZUL in Spanish, and in English AZURE; the second a well known gem; the third, if we ask for dyers BLUE, will be found a powder prepared from indigo,

indigo, &c.: we use them adjectivally, and almost synonymously however.—Minerva's AZURE eyes, so often mentioned by Pope in his exquisite translation of Homer, have fastened those two words for ever to each other, as long as our language lasts—and if a foreigner should take the next instead of it, all would laugh. The SAPPHIRE main and SAPPHIRE sky are both permitted and approved in poetry meantime, while it would be pedantry to use any word but BLUE when speaking of furniture or dress.

BASE, LOW, SORDID; PALTRY, SORRY, POOR,

THESE wretched epithets would be perfectly synonymous in their application to intellectual depravity, did one not discern inherent worthlessness in some of them, acquired poverty of spirit in the others. A man may be born a LOW, a PALTRY, and, as we say, a POOR creature; an Englishman must however *learn* to be SORDID, SORRY, and BASE I believe:—which last word, though it leads the way here in a new letter, being the vilest of its class, may be considered as the most distant of all deviations from good, in every sense it is used. BASE birth in human creatures; BASE fruits in horticulture; BASE metals in the mineral kingdom; BASE dialects, such as that of St. Giles's, in our English language.

EXAMPLE,

EXAMPLE.

Misellus was a lad of LOW extraction, and studious of BASE practices even in his school-days; but now grown rich, it was a SORDID thing that they relate of his corrupting an ignorant maid to sell her wealthy, inexperienced mistress; and when he offered the wench a PALTRY present, it should at least have been, what she considered it—a gold ring, but it was only BASE metal, and not worth half a crown. This seemed a SORRY trick even in him, and beneath the natural narrowness of even so POOR a creature.

BEAUTIFUL, HANDSOME, GRACFUL, ELEGANT,
PLEASING, PRETTY, FINE,

ARE however desirable epithets, by no means strictly synonymous; and though, upon a cursory view, the six last appear included in their principal, which takes the lead, conversation will soon inform us to the contrary, while, talking of a GRACEFUL dancer now upon the stage, we shall find in her person, if not put into motion, no claim at all upon our first attributive;—nor does that first necessarily comprehend the other excellencies—for though the situation of Mount Edgecumbe be confessedly more BEAUTIFUL than Shenstone's Leasowes, taste would lead many men to prefer the latter, as more PLEASING: and at the time when true perfection

perfection of female beauty appeared among us in the form of Maria Gunning, I well remember hearing men say that other women might justly be preferred to her as PLEASING, and perhaps GRACEFUL too, in a far more eminent degree; and so true was the observation, that her inferiors made it their amusement to steal away lovers from her, who commanded admiration they had no chance to attain.

The word ELEGANT can scarcely be used with more propriety than on such occasions, when people *elect* as PLEASING what produces a train of ideas most congenial to our own particular fancy. Pearls are, on this principle, accounted by many people to be more ELEGANT than diamonds; which we all allow to be FINER, HANDSOMER, and infinitely more BEAUTIFUL. And one says popularly, that Pope's Rape of the Lock is an ELEGANT poem, and Milton's Paradise Lost a FINE one. Greville's Stanzas to Indifference are however exquisitely PRETTY, and some parts of Mr. Whalley's Ode to Mont Blanc, uncommonly BEAUTIFUL. Burke—whose own compositions include every species of excellence—says, that BEAUTIFUL objects are comparatively small, but to minute perfection I should give the adjective PRETTY. Insects of various colours, and delicate formation, butterflies above all, are justly termed PRETTY. Some shells too, slight in their texture, and of tints as tender, claim this epithet, and can claim no more: for, while the apple
and

and peach bloom have among vegetables the same pretension—an orange-tree richly furnished, growing in the natural ground as I have seen them on the Borromæen Islands to a considerable height, and rose-trees in the duke of Buccleugh's pleasure-grounds, or those of Hopeton-House, are decidedly BEAUTIFUL. One large and wide spreading beech-tree, or full-bodied oak, single in a verdant meadow, I should select for a FINE object to repose the eye upon, in autumnal seasons when the tint begins to shew more richness than mere maturity produces, and excites a train of reflections full of pensive dignity: while the old fashioned avenue of lime-trees long-drawn and feathering down so as to hide all stem, makes a HANDSOME appearance in July, when filled with fragrance and redolent with bloom. Were we speaking of architecture, I should direct foreigners to call the Pantheon at Rome a FINE building, Saint Peter's a BEAUTIFUL one, our own in London dedicated to St. Paul a very HANDSOME edifice, the Redentore at Venice, planned by Palladio—and our own sweet Doric, done by Inigo Jones—I reckon ELEGANT fabrics; while King's College Cambridge, elaborately PRETTY, gives delight to every beholder. The word HANDSOME certainly annexes fewer ideas of pleasure than the rest, because we have appropriated it now and then somewhat meanly. We say a HANDSOME kitchen certainly in English, and a HANDSOME piece of roast beef; nor do we give higher appellatives to a large woman painted by Rubens

bens with more strength of colour than dignity or grace. When we speak of a HANDSOME house and gardens, our hearers turn not, I believe, their imaginations to recollect Villa Albani or even Castle Howard, while a drive round London realizes the idea at less expence of trouble nearer home. But, after all, the words

BEAUTY, GRACE, EXPRESSION, CARRIAGE,
ELEGANCE AND SYMMETRY,

ARE substantives on which so many volumes have been written, that one would think it impossible it should be still agreeable to read about them; yet is every writer tempted to extend on such a subject—every student attracted to continue a page where those names begin the leaf. And it is perhaps not wholly tedious or uninteresting to observe, that more, much more is required to describe BEAUTY, than is comprehended in the common acceptation of the adjective *beautiful*: for, while SYMMETRY suffices to constitute a perfect form in many works of nature, and some of art—as the mountain at the head of Loch Lomond in Scotland, and the Antonine column at Rome—far more is demanded by connoisseurs who deal in animated excellence. A horse, for example, is scarcely allowed to possess true BEAUTY, till his owner can boast for him a brilliancy of coat, whatever the colour

colour may be—a decided ELEGANCE as well as SYMMETRICAL proportion in his shape—GRACE presiding in every motion, with eyes and ears expressive of a long-traced lineage, and even of apparent sensibility to his own praise and value. Haughty CARRIAGE is indispensable to brute perfection. The peacock is handsomer than the Chinese pheasant, because he is prouder; and the feline race take much from their own BEAUTY, by substituting the EXPRESSION of insidiousness instead of pride.

Indeed we are not correct when we require only EXPRESSION in a human face, for there are EXPRESSIONS which disgrace humanity.—Among our own species we must meantime confess, that we love a lofty consciousness of superiority, just stopping short of a vain-glorious ostentation. *Os HOMINI SUBLIME DEDIT, &c.* The late earl of Errol, dressed in his robes at the coronation of King George the Third, and Mrs. Siddons in the character of Murphy's Euphrasia, were the noblest specimens of the human race I ever saw:—while he, looking like Jove's own son Sarpedon, as described by Homer, and she, looking like radiant Truth led by the withered hand of hoary Time—seemed alone fit to be sent out into some distant planet, for the purpose of shewing its inhabitants to what a race of exalted creatures God had been pleased to give this earth as a possession.

With regard to mere GRACE, I am not sure which produces most pleasing sensations in the beholder,

beholder—which, in a word, gives most delight—well varied and nicely studied ELEGANCE, carried to perfection, though by an inferior form, as in the younger Vestris—or that pure natural charm resulting from a SYMMETRIC figure put into easy motion by pleasure or surprise, as I have seen in the late Lady Coventry. To both attesting spectators have often manifested their just admiration, by repeated bursts of applause—particularly to the countess, who, calling for her carriage one night at the theatre—I saw her—stretched out her arm with such peculiar, such inimitable manner, as forced a loud and sudden clap from all the pit and galleries; which she, conscious of her charms, delighted to increase and prolong, by turning round with a familiar smile to reward the enraptured company.

For she was fair beyond their brightest bloom,
This Envy owns, since now her bloom is fled;
Fair as the forms which, wove in Fancy's loom,
Float in light vision o'er the poet's head.

Whene'er with sweet serenity she smil'd,
Or caught the orient blush of quick surprise,
How sweetly mutable! how brightly wild
The living lustre darted from her eyes!

Each look, each motion wak'd a new-born grace,
That o'er her form its transient glory cast;
Some lovelier wonder soon usurp'd the place,
Chas'd by a charm still lovelier than the last.

In her description alone might then all our
synonymy be happily engaged; and truly might
we

we say that her unrivalled, her consummate BEAUTY, was the effect of perfect SYMMETRY, spontaneously producing GRACE invincible, although her MIEN and CARRIAGE had less of dignity than sweetness in it; and the EXPRESSION of her countenance, illuminated by the brightest tints, although lovelily mutable, as Maſon ſays, in verſes alone worthy the original—was always the EXPRESSION of pleaſure felt or pleaſure given. Her dreſs was ſeldom choſen with ELEGANCE, as I remember; and I recollect no ſplendor except of general BEAUTY about her.

BLAMELESS, GUILTLESS, EXEMPT FROM
CRIME,

ARE qualities, or rather ſituations of the mind, to which no human beings I ſuppoſe ever had any claim—if we were to ſpeak with ſtrictneſs—except the original parents of our race, when freſh from the Creator's hand—or that only ſpotleſs, finleſs creature, made to promote our reſtoration to the ſtate *they* fell from, *Bleſt Mary! ſecond Eve*, as Milton (after Boethius) calls her. With regard, however, to accuſations of particular guilt, or even fault imputed with injuſtice, many men are BLAMELESS—Socrates and Sir Thomas More eminently ſo; and to be GUILTLESS of the crimes for which they ſuffered, has fallen to the lot of many in this world no doubt,

doubt, beside those which every one can name : the martyrs come not into the list, because *they* most of them provoked their fate, by holding an opinion *criminal* enough in the sight of their Pagan persecutors, who considered their insults to Jupiter and Juno as highly impious and atheistical ; for *those* murderers had not, like the people now in power at Paris, dismissed *all* religion : abominations had they in plenty—but they worshipped something : The *abomination* of *desolation* prophesied of by Daniel, and referred to by Jesus Christ, was not then come into the world ;—nor were men's hearts so petrified as to produce a prince for public execution EXEMPT FROM CRIME towards any earthly being, and not only GUILTLESS of tyranny in his own person, but earnest even for the limitation of his own prerogative ; little reflecting that power must be *somewhere*, and that, giving it from himself, he put it in worse hands—BLAMELESS therefore towards the aggregate of mankind he was not—We may all justly accuse him of deserting his post—excellent, self-subdued, faint like mortal as he was—we may thus far BLAME him ; while a more perfect INNOCENCE, a more praise-worthy carriage towards his ungrateful subjects, could not have been displayed :—nor was his meekness founded on pusillanimity—he met death like a man certain of its consequences ; and while apparent insipidity often meditates dreadful revenge, as we see sometimes in women sensible to nothing *but* injuries—like white of egg,

egg, that by a peculiar process becomes a powerful dissolvent—acting even on the tough body of myrrh; Lewis the Sixteenth shewed not only Christianity, but heroism in his forgiveness. All these words may be therefore safely predicated of him, so far as human nature can admit them.

BLAZE AND FLAME

APPEAR to be synonymous, yet are scarcely so in a literal, and certainly not in a figurative sense. We say indeed with equal propriety that the house is in a BLAZE, or that 'tis in a FLAME. Both mean light bodies set on fire, so as to produce luminous effect. Yet all know FLAME to be the mere volatile parts of the fuel rarefied so as to kindle easily. Sir Isaac says, FLAME is no other than red-hot smoke: but there are bodies which do not fume copiously, while others do; and we use the two words when we say gun-powder is set in a BLAZE most quickly when the heat is communicated by a spark; while spirit of wine takes fire by the FLAME of a lighted candle, as some tempers are provoked to violence by fierce opposition, some others by a hint dropt more obscurely: all this goes right as to the literal sense of our expression. With regard to the figurative—should a foreign gentleman unluckily listen while an English friend happened to be speaking of his favourite lady, and in a gay humour called her an old

FLAME

FLAME of his, which men do commonly enough; and should the uninformed stranger in a spirit of imitation think it a good notion for him to call her his BLAZE; not the gravest of the whole party would probably forbear to laugh, though not one person in the company could give a reason why—but that it is not customary. Doctor Johnson affirms hastily, that this noun is never appropriated to the passion of love, and perhaps it may be so:—the verb is used most certainly, nor would the most accurate converser scruple to assert that Rufus's troublesome passion for his Nævia BLAZES out at every turn so, that there is no such thing as escaping the FLAME. Shakespeare brings both words into contact when describing popular fury:—In his Coriolanus one says, "They are in most warlike preparation truly, and we shall come upon them in the very heat of their division; the main BLAZE of it is past indeed, but a small thing would make it FLAME out again."

BLISS, HAPPINESS, FELICITY,

ARE three the strongest words mankind have been able to invent for a sensation they know so very little about; and we may observe that the first of these has been long ago nearly discarded from common talk, as too sublime and perfect, being now used only in a solemn sense, and with allusion to eternity—But if FELICITY could

could be ever found on earth, it might most justly be expected from a marriage of two persons eminently qualified to make each other's HAPPINESS, in a union first formed by love, continued by friendship, and so cemented by virtue as may give the partners a well-founded hope of everlasting BLISS in the world to come.

BLOCKHEAD, DOLT, DUPE, GULL.

OF these harsh appellatives, the first is most in use, and justly—for they are by no means strict in their synonymy, though too much resembling one another in effect. A man may however be DUPE to an artful courtesan, or a projecting chymist, without being a BLOCKHEAD at his book at all, or apparently DOLTish in company:—Now such a character might with most propriety be called a GULL; but that unlucky word, derived from the old French *guillier*, is grown obsolete likewise, and since Ben Jonson's days dismissed our language without leaving a successor of equal value.—He uses it in comic dialogue with excellent effect, and I feel sorry that 'tis turned into the streets and alleys of London, with the first letter changed: in *that* sense Fielding confirms its degradation.

TO BOAST, TO BRAG, TO VAUNT, TO PUFF.

THE first and third of these are best to recommend for use of foreigners ; there is a gross vulgarity in the other two, unless applied with particular care and attention. The reason is, they are but too expressive ; so much so I suppose, we have worn them out, and they are gone with our dirty cards down to the second table. It is observable mean time that Italians always speak genteel English, although broken, as we call it, while Germans choose the coarser word if one can be found synonymous. The reason is simply this—a Roman or Florentine naturally catches at a Latin derivation ; an inhabitant of Dresden or Berlin at a Saxon or Dutch etymology :—the first tells you he DEVIATED exceedingly from the right path between Warwick and Kennelworth, if he means to inform you how he lost his way ; a Prussian will say that he SWERFED. Of the verbs before us, an Italian would soon find out, that a dirty postillion VAUNTED of his horsemanship ; while an honest Hanoverian would see nothing in the late pompous accounts of Abyssinia given by a modern traveller of eminence, but that the writer was a PRAGGING fellow, just as he would say of Sir Sampson Legend in Congreve's *Love for Love*, *who*, to fright old Foresight, says, “ I know the length of the Emperor of China's foot, have kissed the Great Mogul's slipper, and rode a-

D

hunting

hunting upon an elephant with the Cham of Tartary—Why, body o'me! man, I have made a cuckold of a King, and the present Majesty of Bantam is the issue of these loins." Such **BOASTS** as these, however, are at worst only contemptible; but the word **PUFF** is come into discredit for *dishonesty* of late, since for the newspaper trick of calling undeserved attention to violet soap, or other equally paltry commodities, we have adopted the term **PUFF**.

BOLD, SAUCY, AUDACIOUS, IMPUDENT.

"**YOU** are a **SAUCY** fellow," says dying Catherine in Shakespeare's Henry the Eighth, when a messenger running in hastily forgets his due obeisance to the expiring Queen, who adds with equal dignity and pathos—"Deserve we no more reverence?" A **BOLD** man is one who speaks blunt truths, out of season perhaps, and is likely enough to be called **SAUCY**, though naturally unwilling to be so. Clytus was **BOLD** when he thwarted Alexander's pride at the feast; and Sir Thomas More lost one of the wisest heads ever worn by man, through his honest boldness, or **BOLD** honesty. **IMPUDENT** is chiefly appropriated to coarse vices in conversation; that adjective and its synonymous substitute **AUDACIOUS**, are used by us chiefly on rough occasions, where virtue has no place. It had a higher rank in Latin: *Unus et hic audax*, says Ovid, mentioning

tioning a stout-hearted mariner willing to face that storm which threatening kept the rest at home; but we have degraded it from its original rank, and say familiarly, An IMPUDENT young man last week in Ireland forced a fine girl away from her parents' house, and married her wholly without *their* consent, and half without her own: because he fancied her possessed of a considerable fortune. When the mistake was at length discovered, he BOLDLY brought her back ruined—replied to the remonstrances of her old father with a SAUCY air, and AUDACIOUSLY denying his marriage—turned her back upon her hands, quitted the island, resolving to scorn all thoughts of reparation, and to return no more.

BOOK, VOLUME, WORK.

THESE words may easily be confounded certainly, yet would the mistakes be of more consequence to literature than to common discourse; for although BOOK by its derivation apparently means the flat form, originally made of *beech* wood, in which the WORKS of learned men are now regularly comprised, it has assumed another sense beside, and points out the sections into which those great WORKS are divided.—We say the fifteenth or twentieth BOOK of Homer's Iliad, and tell how Herodotus called his nine BOOKS by the names of the nine Muses, &c. while VOLUME, derived *a volvendo*, from the rolling

ling them upon sticks as a mercer rolls silk, only that the parchment was kept firm by two ram's horns at the ends, signifies the quantity of BOOKS divided by the author into portions, and called VOLUMES. Before the art of printing, which is a very late one, was known, a library consisted in an immense number of these VOLUMES: the earliest we read of is *the House of Rolls* in the scripture mentioned by Esdras, and supposed to be built by Nehemiah—a library having been always an appendage to a church; and accordingly the library of the Vatican is now one of the most splendid in Europe. The Ptolemæan and the Alexandrian Libraries have filled the world with their fame—perhaps with their smoke too, since, as Pope says, one might

From shelf to shelf see greedy Vulcan roll,
And lick up all their physic of the soul.

But those who signalize themselves in the cause of *liberty*, falsely so called, have ever waged war against book learning; and when democracy burns with most fervour, it points the fire towards all repositories of literature, and combats the Arts, the Altar, and the Throne, as if it considered them united very closely. See the insurrection of Jack Cade in England—the Mountain Faction in France, and every other burst of popular phrensy. Meantime, the materials of which BOOKS were made being changed from stone, on which the long-revered and now first insulted Decalogue was given, and treaties engraved

engraved between Greece and Persia, as our Marbles at Oxford can testify—vegetable substances were put in place of mineral ones, and the burning of books became a punishment for authors; and so grievous a one did poor Labienus find it, that we read how he shut himself up in the tomb of his ancestors, and actually pined his life away between grief and rage for loss of his dear VOLUMES, though he had not neglected while in his possession to get them all by heart, so that his counsel did cry out, “*You had better burn the man too.*” There is still a saying I believe among the learned—*Legere et negligere nec legere est*; and the Spaniards themselves cry out, *Libro cerrado, no saca letrado.*—“We endure reproofs from our friends in leather jackets (said a scholar to me once), which we should never support if pronounced by contemporaries in lace and tiffue;” and so it is that the little virtue and knowledge we do possess, has been bestowed on us by good authors, to whom we are obliged for our best spent moments certainly; and upon a close review we shall find those hours least to be repented of perhaps, which have been past in our studies.

His study! with what authors is it stor'd?
 In books, not authors, curious is my Lord;
 To all their dated backs he turns you round,
 These Aldus printed, those Du Sueil has bound.

POPE.

For to know the booksellers' marks about fifty years ago, was a kind of learning in itself; and
 many

many contented themselves with collecting volumes curious only in their exterior, from bearing the *exergue*, or symbolical device by which the exquisite workmanship of Morel or Frobenius, or above all the celebrated Aldus Manutius, was acknowledged. Morel gave the mulberry-tree, being expressive of his name, as Voconius Vitulus, mint-master at Rome, marked his coins on the reverse with a *calf*; but I was senseless enough never to enquire what relation the anchor and dolphin has to Aldus Manutius, although Count *Manucci*, who perhaps at this day gives the same arms, went with me to the Laurentian Library at Florence, where I had so good an opportunity of informing myself. I did learn the falsehood of what Scaliger advances, that Erasmus corrected the press for him—the librarian told me it was a gross mistake. Du Sueil was a French Abbé, who about the beginning of the 18th century carried to great perfection the art of gold ornamenting, or as they then called it *antiquing* of BOOKS, to which custom Mr. Pope alludes. For the rest—it really is no unpleasing reflection to run over the honours paid to those who have in any way contributed to promote literature, or even to adorn it. Thus at Saltzburg in Bavaria a BOOK-seller was long, and as far as I could learn is *still*, distinguished from the vulgar and mechanical trader; and is exempted, which the modern booksellers would possibly value more than empty honours, from paying divers taxes and

impo-

impositions laid on other trading companies: while Francis the First of France, who loved letters, and I believe expired in the arms of Guicciardini, for whose works he had a prodigious value, brought the booksellers under his own immediate authority, and granted them out statutes himself.—*Enough of this synonymy, in a talking book*; for as the Spanish proverb says

Hablen Cartes, y callen Barbas.

BRANCH, ARM OF A TREE, BOUGH,

ARE nearly if not entirely synonymous: the two first have the same root as to etymology I believe; and BOUGH is a Saxon word not far distant in meaning certainly. A foreigner may use which he pleases in the strict and literal sense; and yet, the instant they become figurative, none will do but the first upon the list before us. We say that every BRANCH of the Mississippi is larger than our European rivers are, if exception be made for the Danube; yet where the vast body of waters, brought into the Atlantic by the river St. Lawrence, rolls its enormous tribute to the ocean, it appears an ARM of the sea. BOUGH admits of no such use; although in some remote provinces, when a man is in particularly high spirits, and seems to entertain flighty notions of his own greatness, we say he is got up among the BOUGHS. The
various

various ramifications of science are familiarly termed BRANCHES of literature; and every clerk in every office signified through the court register, knows the precise value of what he in true office cant calls a BRANCH of business.—The collateral relations to a great family are BRANCHES from the old genealogical tree; and where they consider themselves as such, it is seen in the attachment shewn by them to the parent stem: this is still frequent in Wales and Scotland, where, if these new-fangled notions of liberty and independence pervade not, good examples may yet be given perhaps of firm adherence to our old national constitution, church and king; remembering that reverence is due to government, and veneration to the trunk of sovereignty, however some of the BRANCHES, decayed by time or injured by storms, may to a fastidious taste and hasty-judging eye, appear to be disgracing its general form and majestic beauty. Cutting them off will at any rate be worse; the circulation of vitality must stop, and every twig must feel the sad, the certain effect.

But the censurers will say, we have BRANCHED out too far from our subject; and by that censure foreigners will find that this noun makes a verb of common use, which ARM and BOUGH are incapable of doing.

BRAND,

BRAND, FIREBRAND, STICK SET ON FIRE,

ARE exactly synonymous with regard to the literal sense; yet the first being used poetically, and the second very seriously, and both being taken for figures of people who delight in confusion, and are from the *heat* of their own passions, and proneness to create *warm* disputes and *hot* contention among their neighbours, justly termed *incendiaries*—my foreign readers must be careful not to dignify a *STICK* or faggot lighted in a farmer's chimney by the name of *FIREBRAND*: although were they writing, or even relating, a story of dangers in a wood by night, happening to those who traverse the pathless wilds of Africa or America, it would be perfectly right to tell, that having caused large fires to be made, they lay all night beside them; resolving, if any wild beast should venture at disturbing their repose, to throw an ignited *BRAND* full in his face, which would force him to retire much quicker than any arms that could be used.

Meantime these words are perpetually used in a figurative sense. We say, and justly, that the French are become a cluster of *FIREBRANDS*, darting out upon all the other nations of Europe, where by unseen power combustible matter appears to teem in a manner never observed before, preparatory as I should suppose to a general conflagration of men's minds, meant to precede that of the material world. All is in a
state

state of fermentation. Monarchs assassinated in one country—baffled and degraded in another—dying under suspicion of poison in a third—publicly and solemnly executed in a fourth—within these last four years! The kindled BRANDS flung at our own island—and blockheads even there ready to blow; for fear our natural phlegm and fog, even without much effort of virtue, or credit to our skill, should suffer it to extinguish of itself. How ought such characters to be abhorred and shunned! and how, if decent times in Europe ever should return, how would their conduct contribute

TO BRAND OR TO STIGMATIZE

MEN so unfeeling to their country's danger; so desirous of a name, though purchased by her undoing! For this word glides most naturally into a verb; the more naturally, perhaps, because alluding to our custom of burning in the hand those who have committed certain crimes, which operation is called **BRANDING** the person. To **STIGMATIZE** is for the most part a figurative expression, used generally in an ill sense, though taken from the famous story of St. Francis, who received by miracle, or was said to have received, the **STIGMATA**, or five sacred wounds of our Lord Jesus Christ, impressed by a seraph on his hands, feet, and side, as *marks* of favour from above. A tale which, however dis-

discredited by the present age, was less doubted and I fear much better known, propagated no doubt with much more earnestness, about the year 1590, than were the truths of that gospel for which St. Francis was willing to renounce, in a truly literal sense, this world with its corruptions and offences.

TO BRANDISH, TO FLOURISH WEAPONS
ABOUT.

VERBS denoting mean actions of pretended valour, which only tend to make the actor ridiculous; at least they are so accepted in familiar and common chat: in poetry the first word has a serious sense enough:

He BRANDISH'D high his steel——

Yet it is even there very near to a ludicrous image, and must be used cautiously or all will laugh; it is so closely connected in affinity with what we call VAPOURING and FLOURISHING, in order to obtain an ill-deserved character among our companions for

BRAVERY, VALOUR, FEARLESSNESS, FORTI-
TIDE, INTREPIDITY AND COURAGE.

OF these glorious qualities who is there would not delight to discriminate the different features,

features, and trace the near approaches to synonymy? as the six brothers are indeed wonderfully alike, though not essentially the same; as Ovid says,

*Facies non omnibus una,
Nec diversa tamen qualem decet esse sororum.*

And here conversation comes in to fix the rule: for if foreigners, when they see a sea-boy mount the mast in a hard gale, attentive to his duty and reckless of the storm, say he is a man of VALOUR, they mistake the phrase; and must begin to learn from custom, more than science, perhaps, to call him (as he certainly is) a BRAVE little fellow. When told too of lord Peterborough, that he endured the painful operation of lithotomy without shrinking or fainting, having previously stipulated that he should not be bound; and that though free he never impeded the surgeons, but turned by their direction to receive each pang they were obliged to inflict—we must remember that the virtue he then displayed was FORTITUDE, not BRAVERY:—while an agile rope-dancer, and those light active fellows that vault through a hoop set on fire, or fly over eight horses' backs and one rider for five shillings a night, are mere instances of FEARLESSNESS growing out of habit, and acquaintance with that mode of exerting it. How they would face danger in any other shape I know not, but true COURAGE despises it in all: and though marshal Turenne

renne might perhaps have been laughed at by a modern glazier's apprentice, were he set to clean a two pair of stairs window, outside upon a tottering board, as may be frequently seen in the city of London—Cæsar would have been laughed at only for his awkwardness, I trust, for fear seemed to find no place in the heart of Cæsar.

Great Julius, on the mountain bred,
A flock, perhaps, or herd had led ;
He who controul'd the world had been
But the best wrestler on the green,

says Waller: yet he would have been the *first* and *best* in every situation, I doubt not. While such however is the value of words, that they alone give well proportioned praise to heroes and to martyrs, let no one say synonymy is of small importance. Examples, meantime, of firm and patient sufferance may be found equal even to the most raised expectation among the female sex, and that among women most delicately bred too; witness Mary queen of Scots and Anna Boleyn, who both met death in his most dreadful form, perhaps, with unabated FORTITUDE, though neither of them would probably have shewn COURAGE in a battle, or have been able to look without evident marks of terror in their countenances upon those acts of INTREPIDITY often displayed in war.

Heaven, when its hand pour'd softness on our limbs,
Unfit for toils, and polish'd into weakness,
Made passive FORTITUDE the praise of woman.

Yet

Yet is this quality, however estimable, only a single ingredient among the rest; which, joined together, compose a character of perfect COURAGE: while BRAVERY may be daily found among the coarsest mortals, among brutes; for never yet did modern pugilist or Roman gladiator go beyond a high bred game-cock, bravest of terrestrial animals! in that undaunted power of resistance and self-defence, that pertinaciousness of attack, and resolution never to yield, which constitutes real BRAVERY. VALOUR, positively so called, differs from all these, I think, but least from this last named energy: it is confessedly fought in its proper place, the field; and whilst I should be tempted to give the Spartan Boy or London 'Prentice as instances of sturdy BRAVERY, Charles of Sweden should remain my example of heroic VALOUR. When hopeless and even careless of success, he fought against fire and sword to defend his intrenchments at Bender, 'twas thirst of fame inspired his frantic VALOUR. When Isadas the Lacedæmonian, starting from his bath at sound of the warrior-trumpet, rushed naked against an armed force of well-disciplined troops, and mowed down multitudes in his fit of glorious phrensy, such VALOUR forced a statue from his country, while its government with equal justice punished his contempt of decorum. "Rise thou in thy strength, thou mighty man of VALOUR," cries the angel to Gideon, the Israelitish hero: and one annexes no other idea than

that of VALOUR to the fictitious knights of the twelfth century, Amadis de Gaul or Belianis of Greece, who killed dragons, rescued damsels, &c.—whilst INTREPIDITY is a quality of the *mind*. Yet even that fervour of a gallant soul, by which Sir Edward Hawke was happily impelled to attack and vanquish far superior force, 'mid rising tempests, falling darkness, and the just terror of experienced mariners, a lee-shore;—that generous, that magnanimous sentiment which prompted the prince of Orange, in his early years, to oppose the conquests of Louis Quatorze, project the drowning his whole country to save her from invasion; promising to open her sluices by degrees and lay his own little body in the last dyke;—this nobleness of nature, this spirit of INTREPIDITY, must yet be seconded by a power of invention, a coolness of resolution, an unwearied temper to persist in each greatly-formed design, before we can venture any mortal man as a right example of *perfect, genuine, and uncontrovertible* COURAGE.

To this distinguished honour, however, great as it is, John duke of Marlborough, Frederic the Third, king of Prussia, and far beyond them both the first Roman Cæsar, purchased the just pretension—by a series of years spent in continual alarm, danger in *every* shape, and contempt of it on every occasion. Tedious though active hours passed in perpetual wars; long habits of a camp with all its train of certain, its constant preparation for uncertain, evils;

evils; well tried and habitual FEARLESSNESS of accidents; FORTITUDE to support ill health and pain, even equal to that VALOUR with which that general often tempted perilous situations—compose the life and character of immortal Julius, whose personal BRAVERY during the execution of his great designs, failed not to second with resistless power the INTREPIDITY with which his soul had conceived them; leaving thus, by a steady yet animated COURAGE, an example which two or three men alone have been found able to follow (and that at a distance) for eighteen hundred years. ff.

BROILS, QUARRELS, CONTESTS, TUMULTS,
INSURRECTIONS.

“ THIS will grow to a BROIL anon,” says Mrs. Quickly, when Pistol strikes out a quarrel at her house all about nothing. So true is it that a CONTEST is lowest on the scale of this stormy catalogue, which may however warm up into a QUARREL, and that folly end in a petty BROIL, or BRAWL, which means nearly the same thing, if half a dozen more hot-headed fellows engage in it. This last is chiefly a word signifying disputes among coarse *women*,

Who scold and BRAWL both night and day,

as the song says of them. Both words derive from the obsolete French *brauler*, or the modern

se

se brouiller ; and it is devoutly to be wished that all the synonymy belonging to it may for ever keep in Paris, and among her poissardes—not infecting with any disposition towards such meanness and scurrility her peaceful neighbours.

BROOD, CLUTCH, PROGENY OF FEATHERED ANIMALS.

IT is distressing enough to foreigners when they find us arbitrarily calling the young domestic fowl which follow a turkey a fine BROOD, when we talked but two minutes before of a CLUTCH of chickens, and perhaps cry out in the next breath, Here's a *flock* of young geese on this water! The first of these words however must be their decided choice ; as in saying *that* they cannot be wrong : the last word does not allude to the goslings, but means the number all together ; and the second word is only used from the trick a hen has to herself almost, of calling her little ones so *closely* round her in times of danger, that you may CLUTCH or make a handful of them, as we say. Mr. Addison, who was more an elegant author than good naturalist, teaches them in his Spectators to say a BROOD of ducks, when he expresses his admiration of the providence by which all the works of heaven are governed ; and he is the best language master : though that very paper betrays the little skill with which he looked on such matters in a thousand instances.

BROOK, RIVULET, STREAM, RIVER,

ARE much in the same manner synonymous, so far as relates to poetical use, &c. but Mr. Locke shews us how to separate them in conversation, and how they really separate by nature, when he tells us that “SPRINGS make little RIVULETS, and these united form BROOKS; which coming forward in STREAMS, compose great RIVERS that run into the sea.” Doctor Johnson, whose ideas of any thing not positively large were ever mingled with contempt, asked of one of our sharp currents in North Wales—Has this BROOK e’er a name? and received for answer—Why, dear Sir, this is the RIVER Ustrad.—Let us, said he, turning to his friend, jump over it directly, and shew them how an *Englishman* should treat a *Welsh* RIVER.

TO BUSTLE, TO BE BUSY, TO BE EMPLOYED,
OR STIRRING, TO BE NOTABLE.

THESE all seem female qualifications, or at highest—commercial ones.—A NOTABLE woman, say we, is of admirable utility in a small shop of quick trade, and numerous customers: such a one will BUSTLE better through life than her husband, and be STIRRING earlier in a morning, because she is not like him tempted to drink over night: her BUSY fingers ever EMPLOYED will find time to work even while she

she sits behind the counter, if she has in her that true spirit of housewifery which distinguishes the female sex: for whilst men think with our great Lord Bacon (at least in general) that riches are for spending, and spending is for honour, women for the most part consider riches as good for mere accumulation and saving. The merchant therefore says, Riches having wings to fly away, we will send some flying forth to fetch in others—while his wife, when suffered to preside in such matters, makes haste to clip the feathers, and depends on parsimony rather than hazard for future provision of wealth.—This temper therefore, though destructive in commerce's extensive schemes, is yet excellent in the petty paths of a lucrative life; and such women are not difficult to find in London or Amsterdam.

CALM, SERENE, TRANQUIL, PEACEFUL, QUIET,
STILL.

MR. ADDISON has been censured, and not unjustly, for giving the two first epithets to his angel—

Calm and serene he drives the furious blast—

because, says the critic, those words being strictly synonymous, the poet has in this too much celebrated simile been guilty of unpardonable tautology—yet are the words merely misapplied,

or rather applied unluckily than ill—for if in far inferior verses you should read that

When CALM the winds, SERENE the sky,
Our thoughts enjoy TRANQUILLITY :
Thro' the STILL hours when PEACEFUL night
Does man to QUIET rest invite—

we should discover in these lines, however flat and insipid, no glaring fault of the same kind, although their brevity brings all the accessory words crowding together.—Perhaps indeed as adverbs they may have a closer affinity—yet I see no reason for it: to use them as adjectives seems the more obvious sense, and then they harmonize well enough.

CANDOUR, PURITY OF MIND, OPENNESS,
INGENUITY, SINCERITY.

THESE terms again, though pleasingly analogous, are not allied in an exact synonymy: and we might add with propriety UNRESERVEDNESS too, a quality much like the others, but forgotten upon the list. This last is however particularly valuable in youth, and engaging beyond all others to people entrusted with the guidance of young minds; yet would such conductors do well to remember that innocence is intended one day to ripen into virtue, and good parts be matured into wisdom—so that if a young man can keep his PURITY of MIND and CANDOUR, both which imply but *whiteness*, not
tran-

transparency, till five-and-twenty years old we will say—it is a great matter in this wicked world, and it is enough ; for who in these days will dare to wish a window before his breast, as that old Roman did who desired every passer-by might witness his most secret thoughts? Such OPENNESS of temper would ruin all our friendships, since 'twere no prudence to confide in him who professes total UNRESERVEDNESS ; and although disguise is mean, we must own that nakedness is no less indecent : and with perfect INGENUITY do I confess my persuasion, that those who harangue loudest and longest in praise of bold SINCERITY desire more frequently to *practise* than *endure* it ; to be upheld in their privileges of prescribing to their neighbours, and of dealing out blame with more sincere than tender kindness, rather than feel any wish to be told their own faults, and profit by the information.

CHOLERIC, PASSIONATE, IRASCIBLE, INDIGNANT, ANGRY, WRATHFUL, VIOLENT,
HASTY, TESTY, PEEVISH, FRETFUL.

OF these unpleasing words some are synonymous to each other and some are not: the first is the least I think, the second most in use. A man merely of a HASTY temper is often termed PASSIONATE, though that quality implies a mind little under its own controul upon any occasion ; and people easily endure to have their
neigh-

neighbours give them a character for being **PASSIONATE**, when in my acceptation of the word they are nothing less. An **IRASCIBLE** disposition is often attributed to nations, or to districts. Natives of Wales are justly charged with promptitude to sudden resentment, while the Portuguese have been observed coolly to study for a moment of future revenge; and I have myself heard General Paoli praise a Corsican for having professed himself contented to die, could he in *his* last pangs be gratified with seeing his *enemy's agonizing grin*: that was the very phrase. **CHOLERIC** has, by frequent adaptation to ludicrous characters on the stage, contracted somewhat of comical, that excites laughter merely by pronouncing it:—so in a smaller degree does **TESTY** too, which idea the fancy feels ever disposed to connect I think with old age, and snappish though toothless ill-humour; whilst the word **PEEVISH** best expresses female frowardness, and delicacy worn too thin to endure the handling. **ANGRY** has a much more enlarged signification. We say, an **ANGRY** father, an **ANGRY** sky, an **ANGRY** viper, or an **ANGRY** wound: but **FRETFUL** is with most propriety attributed to feeble infancy, or helpless sickness—when the weak though painful cry for assistance is ill understood, or brutally neglected.

INDIGNANT meantime derives from a higher stock, and feels a wicked world as 'twere *unworthy* of its favour. Jugurtha was **INDIGNANT** when he contemplated the venality of Rome,
and

and Juvenal INDIGNANTLY satirizes her grosser vices. Cato's great soul, INDIGNANT of the age he lived in, left the earth as fable supposes Astræa to have done: he died of INDIGNATION. Let not meanwhile a common mortal of these common times fancy himself privileged to imitate such examples; or heat up a temper naturally CHOLERIC into studied VIOLENCE for small offences, and call himself INDIGNANT; lest though he fright his wife perhaps, and harass his servants, as the Rambler says—the rest of the world will just look on and laugh;—till the petty *chagrin* which first agitated his ANGER—though apparently derived from an Italian word *sciagurina*, meaning a slight misfortune—end in serious disadvantage, and open mortification.—But 'tis time to call in the word of all our synonymy most grave and solemn, while WRATHFUL really seems as if set apart in our language to represent and describe nothing less than Almighty Power offended:—'tis therefore seldom used except on occasions when we conclude the WRATHFUL Deity disposed to punish sinful man for so long insulting his endurance of their guilt and folly.

CIRCUMSTANCES, ADJUNCTS TO A FACT,
APPENDANTS,

ARE very nearly if not completely synonymous; yet has the first of these words in common

mon conversation so swallowed up the other two, as to render them unheard of and forgotten—besides increasing and enlarging its own consequence in our language, so as to take up more room than was originally allotted to its occupation. CIRCUMSTANCES are only those adventitious minutiae which *surround* a fact, as a glance upon the etymology will soon convince us. You cannot accuse a man of murder without knowledge of the CIRCUMSTANCES, say we—and truly—for there is no knowing how any action stands *relatively*, till the CIRCUMSTANCES to which it *relates* have been examined. All this is well. Commercial phraseology however, extending the influence of this substantive, pronounces a man rich or poor according to his CIRCUMSTANCES. Nor is this *very* wrong, because opulence will attract agreeable APPENDANTS round a person, who is now by a strained metaphor said to be in *easy circumstances*—a silly adjective for those who know not that they use it because the French have a way of calling competence *les coudes franches*, easy-elbowed;—able to move in short—contrasted against *genée*. Our news-paper dialect meantime improving this perverseness into downright absurdity, tells us that the minister is unlikely to hold his post *under* the present CIRCUMSTANCES—a phrase very difficult to comprehend—since however he may be said to lie *under* heavy censure as *under* the rod if you will; a man cannot lie *under* CIRCUMSTANCES, because they are sure to stand
around

around him, whatever be his situation in life or death, for so their very name implies.

ADJUNCTS are scarce named now but by Logicians in the schools; they hold the same rank as Civilians' ACCESSORIA.

CLEAR, PELLUCID, TRANSPARENT.

THESE, when applied to water, are adjectives strictly synonymous: the German rivers have just title to them all, but we must use only the first if speaking of air or weather. Describing the Elector of Saxony's famous diamond indeed, every epithet expressive of perfection might be introduced; suffice it to observe, that this beautiful produce of nature, in size equal to the stone of a common apricot, is singularly CLEAR, and of the most PELLUCID whiteness; and that being set TRANSPARENT, its peculiar brilliancy, and freedom from flaws, is the more easily distinguished and admired.

CLERGY, PRIESTHOOD, BODY OF ECCLESIASTICS.

WORDS differing, I think, chiefly in their application. We say the Jewish or Egyptian PRIESTHOOD, the Romish or Anglican CLERGY; and we call the Protestant Dissenting Teachers a BODY OF ECCLESIASTICS, with somewhat less propriety,

propriety, because they for the most part having *no church*, should rather be termed Pastors, who feed their flock erratic on the hills, forbearing the fold of the shepherd. Meantime, as Atterbury says, this class of mankind has in all nations, all religions, and all sects, been ever esteemed highly venerable; and so did God personally, among his own peculiar people, protect those set apart by himself for his own service, that the most dreadful judgments were more suddenly hurled against those who under the Jewish theocracy disputed the authority, or insulted the office of PRIESTHOOD. Nadab and Abihu died in the temple's porch for the last-named offence; and Miriam, sister to Moses, was covered with a leprosy for the first. Korah, Dathan, and Abiram, princes of great dignity among their kinsfolk, were swallowed up alive by an immediate disruption of the earth under their tents, at the doors of which they stood defying that vengeance which they thought more distant.—Nor does the learned Humphrey Prideaux scruple to assert, that the gross and unauthorized, and brutal insult committed by Cambyfes on even the Ægyptian PRIESTHOOD though heathenish, was punished by Heaven in an exemplary manner, when returning home after his vexatious disappointments his sword slipped the scabbard, and wounding the great artery of the thigh caused his death precisely as he had intentionally destroyed by a stab in the same part, the helpless object of Ægypt's adoration. Certain it is,
that

that the Christian Apostle enjoins us to give no offence either to Jew or Gentile, and above all to any *church of God*.—Whether Cambyfes was bound by laws published so long after his death, we have a right to doubt; but no one has a right to doubt whether the till-now unheard-of insults and cruelties practised on the Christian CLERGY in France are just objects of Heaven's vengeance, nor can any one imagine that God will suffer to pass unpunished impieties of so horrible a nature. “Religion and Society,” says the great author of the Alliance between Church and State, “are so connected, that as in the beginning of things Society supports Religion by the appointment of a BODY of ECCLESIASTICS appropriated to church service; so towards the end you will see Religion in her turn supporting Society, which on her removal will drop all to pieces;” and so the event has proved. The democratic Frenchmen fell upon their CLERGY first, and, by the rapid strides made since their first attack, have shown mankind that, to insult the persons and despise the office of their pastors, is only a first step towards the denial of his authority who first appointed them;—and although Religion by the warmth of some soils may be somewhat run to seed, wo to the daring hand that is stretched forth to pluck it up! Whenever a Church falls, the State which neglects to maintain its venerable dignity, and I will add its decent splendour too, which niggardly with-holds the fruit of the vine from him who labours in the vineyard, and
meanly

meanly tries to starve its true ally, deserves the distresses which soon will fall upon it, and join in mutual ruin what ought to have been connected in happiness and power. For as the State punishes deviation from the rule of right as *crimes* only, not as sins; it stands in need of assistance from the Church to correct sinful actions which are overlooked by the civil tribunal, though highly pernicious to society: and hence may be deduced the end and use of our Spiritual and Ecclesiastical Courts; such as those acting under the Primate, and called the *Prerogative* Courts for that very reason, because it was the State which first having sought alliance with the Church, is now bound to protect it; for together they must stand or fall; and our interest as well as duty is concerned in defending that hierarchy and well-ordered gradation, which when once touched by sacrilegious rapacity—we see what follows.

That the Roman Church may be, as all human institutions are, in some degree and in some points erroneous, can afford no excuse to its destroyers; they dispute no dogma, they understand not the nature of any fault in its opinions; they seize a helpless prey as does the vulture, without considering whether the bird is, as the fanciers call it, of *the true feather*:—sufficient temptation is to them its glowing plumage and delicious flavour; nor can its consecration to sacred use preserve it from violation—

Peasants

Peasants tread

Upon the necks of nobles: low are laid
The reverend *crozier* and the holy *mitre*,
And desolation covers all their land.

Far from our happy island may Heaven avert
such crimes and such calamities! and may we
by our tenderness towards our Christian brethren,
the suffering CLERGY of a neighbouring
kingdom, show ourselves in some measure deserving
the honour of contributing to restore
their Church to order, and maintain our own!

CLEVER, DEXTROUS, SKILFUL.

TO which might be added another pretty word well taken into our language without alteration of spelling, and called *adroit*. This adjective should not have been omitted on the list, as it will be very suitable to foreigners, and less approaching to vulgarity than CLEVER, which if applied to things high or serious, frights one. We say, The minister managed ADROITLY in procuring men eminently SKILFUL in the art of engineering, and equally DEXTROUS in the manual use of such machines;—for let a fellow be as CLEVER as he can, without practice no person will arrive at being neat-handed and DEXTROUS about any thing, least of all in matters where complicated machinery is in question: I have therefore little opinion of those contrivances and modern inventions to prevent fire

fire or thieves; particularly a piece of workmanship once shewn me of a ladder and fire-engine combined, which alternately prevented the operation of each other.—Few things indeed are more offensive than those futile, and half impracticable devices to snuff a candle after some new method; by which tricks CLEVER fellows however are SKILFUL enough to get money from neighbours more rich than wise, who like the lady in Young's Satires

To eat their breakfasts will project a scheme,
Nor take their tea without a stratagem;

to the contriving of which we will leave them,
and pass on to

CLOSE, SECRET, PRIVATE.

AND here, instructed by Sir Francis Bacon, we might easily bring in this synonymy to illustrate the character of Henry the Seventh of England, who although a just man and eminently constant in his friendships, was so CLOSE, that even those who were admitted to pass PRIVATE hours with him never knew any thing of his SECRET counsels, or could pretend his future intentions even to guess at.

Such a man is best represented by one who, walking with a dark lanthorn in the night, contrives to throw the light on his companions, and discovers their faces while his own keeps hid:—

we

we must not suffer foreigners however to think the adverbs are exactly synonymous. CLOSE is an epithet they will often have opportunity to give our atmosphere here in Britain; the other two would be ridiculous: the PRIVATE drawer of an *eseritoire* too must be shut CLOSE we will add, or all the papers there, perhaps containing SECRET intelligence, will be discovered and exposed.

CLOSE, COVETOUS, AVARICIOUS, STINGY,
PARSIMONIOUS, NEAR, NIGGARDLY,
PENURIOUS.

THE first and fourth upon this hateful list are strictly synonymous, and STINGY is a mean word: CLOSE should be used instead on't. The other terms are often confounded too; though the qualities differ exceedingly. The last-named prince was eminently PARSIMONIOUS even of his people's money, while his rejection of America's treasure proves him by no means AVARICIOUS: but Catiline, *alieni appetens, sui profusus*, was a COVETOUS character, though delighting in expensive dissipation. Of all sovereigns Galba seems to have been most CLOSE and NEAR—NIGGARDLY in giving, and in spending PENURIOUS: the reason was probably because he came late into the possession of wealth, and was afraid to part with what he had so lately obtained. Nothing loses respect from intimacy so completely as riches. A gamester never

ver regards that which he sees, changing hands so constantly :—his wish for money is but to *play* with it, no care for what it purchases disturbs him, the house of a gamester is disordered like his mind : but no man is more willing to let it glide through his fingers ; and if even his wife will watch him home after a winning day, she may get a share of the plunder. How different the man who leads by choice a PARSIMONIOUS life in order to bestow his superfluities upon the poor ! Such a character is praise-worthy in sight of God and Man, provided he contrives to throw no disgrace upon his own virtue by an appearance of STINGY CLOSENESS, which offends all people, though it injures none.

COLD, CHILL, BLEAK.

OUR climate affords frequent opportunities for these uncomfortable epithets, I fear it will be said. We must teach those the use of words, who are unaccustomed to their necessity :—yet when I saw the poor at Milan running about the streets with a little pipkin hung at their arm with fire in it, to hold their BLEAK blue noses over for fear they should drop off with the COLD almost, I thought our own London not quite so *starving* a place : however, the long winters there do give a CHILL to the blood, which natives of a warmer country are apt to think never gets thawed till May. *Their* frosts are sharp,
but

but short; and the situations of their towns somehow have not a BLEAK appearance as in Germany, although one Bavarian forest would furnish Italy with wood for, I guess not, how many years. In England if a province is not richly clothed with plantations, we think ourselves undone; while the boasted situation of Naples is surprisngly denuded:—but we, following the direction of Mr. Pope, *consult the genius of the place in all*, and secure from Dalkeith and Hoptoun house all those disagreeable circumstances which foreigners might naturally expect from a northern latitude. British industry gives an air of convenience, nay, of snugness, even to the COLDEST scenes of life; and when I saw a bright sun gild the lawn before Inverary Castle, where fourscore hay-makers enlivened the place with their songs, while they adorned it by their labours—roses blooming in the garden, fish caught that moment from the lake, and strawberries presented to us at the inn, that we might eat them at our leisure in the chaise—I regretted very little the heats of a stronger coloured climate.

COMMERCE, TRADE, TRAFFIC, BUSINESS,

ARE nearly synonymous certainly, and used each for other upon all great occasions. England may with propriety be said to have any or all of these—COMMERCE, TRADE, TRAFFIC, OR

F

BUSINESS

BUSINESS—with those other nations among whom and herself there is kept a perpetual intercourse. Yet common conversation shews us the shading *thus*: when one observes that people in **BUSINESS** take a just and rational interest in what concerns the state of **COMMERCE** in Great Britain, where the admirable roads, navigable canals, and other works of immense cost and labour, have so facilitated internal communication of one city or town with another, that as much benefit has in these late years accrued to petty **TRAFFIC**, as to **TRADE** in general.—Such are the advantages of mercantile people taking a share in the conduct of a state, which small in itself owes much of its dignity to the extensiveness of its **COMMERCE**. For it is this first word that includes all the rest, and serves as transcendental, when we affirm that **COMMERCE** alone will produce somewhat of democratic manners, and disseminate principles of real liberty throughout a nation; because no man will **TRADE** for what he cannot appropriate, or turn to purposes of exaltation in his own happy country: yet that democracy will as surely produce **COMMERCE** in a widely spreading continental empire, may reasonably be doubted.—French philosophy has urged the trial, and Europe will soon see the result of such experiments. Let it confirm the old proverb *Quod sis esse velis*, and stop the progress of further innovation.

The

BRITISH SYNONYMY. 67

The word in question was originally accented on the last syllable, at least when used participially:

Her looks *commercing* with the skies,
says Milton.

CRIME, SIN, AND VICE,

ARE by no means strictly synonymous; for although there are too many actions which include them all, yet are the words still in their natures separate. The first alluding to our human laws, expresses a breach made in social ties, and the necessary compacts between man and man. The second implies offence against God; and the last a depravation of the will increased by indulgence into gross enormity. Thus forgery is a **CRIME**, for example; infidelity a **SIN**; and gaming a **VICE**: while

CRIMINAL, SINFUL, VICIOUS,

FOLLOW their principals so closely, that even a newly arrived foreigner is scarcely in danger of saying, "There goes a **SINFUL** man to be hanged," instead of a **CRIMINAL**; when a fellow is justly suffering death by the law, for having made false draughts upon a banker: nor can such a stranger live in London even a week,

I fear, without being led to call that conduct merely **SINFUL**, which carries our unwary youth to spouting clubs and nocturnal assemblies, where blasphemous opinions nightly sported with impunity soon adduce a mode of behaviour such as might be expected from such tenets, although the propagation of them is not held **CRIMINAL** by the state, till by dint of frequenting such receptacles of corruption—those nests of villany and seminaries of evil, called by courtesy philosophical meetings and societies for disputation—the soul, as Milton says, im-bodies and imbrutes, till man contrives at last to stupefy even the sense of fear, and soon incurs by some nefarious deed not only future punishment from God, but immediate vengeance for violated laws; when having begun a **VICIOUS** course of life, and not being contented to lead a **SINFUL** one, he becomes a **CRIMINAL** at last, and dies with pain and with disgrace. Let every gay fellow recollect beside, that though to be called **VICIOUS** scarce offends him, *that* is the only epithet among the three which can without impropriety be bestowed on brutes. We say popularly a **VICIOUS** horse, a **VICIOUS** bull, &c.—the others would not do.

CROSS, UNLUCKY, VEXATIOUS, PERVERSE.

THESE, though each have meanings appropriated singly to themselves, are nearly synonymous

mous when applied to accidents alone. It was UNLUCKY (say we) to be denied by one's servants when a friend knocked at the door with whom I happened to have serious business, to whom I had already solid obligations, and whose visit I had requested might be made on that particular day for my own convenience. Things will draw CROSS sometimes, but this was a case peculiarly VEXATIOUS; and I have seldom been more provoked or mortified than I once was by this PERVERSE accident.

TO CROSS, TO THWART, TO OBSTRUCT, TO EMBARRASS, TO HINDER.

“ *EVERMORE* *CROST and CROST! nothing but CROST!*” says Petruchio when no one dared CROSS him: a common disposition enough in those who have had their own way till they feel more disposed to interpose obstruction in the schemes of others, than to suffer any impediments to their own. For preventing this depravity of mind nurtured by long indulgence, a little roughness from the playfellow in early youth might easily suffice; or else a little reflection in our riper years. Yet some instructors of mankind have found, that to cure this complaint 'tis necessary above all to CROSS people in their infancy by perpetually THWARTING their intents, OBSTRUCTING their little projects for petty amusement, and contriving incessantly

fantly to HINDER enjoyments not in themselves irregular, and EMBARRASS designs not evil in their own natures. Though this be esteemed however by some wise people a good and reasonable mode of education, my head upon the maturest deliberation condemns the principle as erroneous, while my heart rejects the practice as tyrannical.

CRUEL, SEVERE, HARSH, TYRANNICAL,

ARE words so odious to every ear, particularly an English one, and convey such similar though not synonymous ideas of behaviour, ill adapted to human nature, repugnant to reason, and above all things contrary to the spirit of our meek religion, which, far from inflicting injuries, scruples even to resent them—that 'tis painful to pass through the lines recording such qualities. Never indeed was there a time when tyranny was so protested against: but 'tis the tyranny of princes only that seems to have offended this enquiring age: towards *their* sacred persons every HARSH measure has been adopted, every CRUEL indignity exerted. Imprisonment has been rendered more SEVERE by studied barbarities in those very mortals who destroyed the Bastille; while the feelings of nature have been TYRANNICALLY sported with, by those who reject every other tie of humanity as adscititious usurpation. Irene the CRUEL,
who

who reigned empress of the east when France first instituted her twelve peers, and assisted by the duke of Spoleto stopped her conquests in Italy—Irene the CRUEL, who urged the murder of a thousand men in one night, would not have been treated with as much roughness, had she been taken prisoner in the battle, as the daughter of Austria has suffered within these last two years—sufferings that make tragedy a sport for babes. Nor is it necessary to be a king if man has a mind to be TYRANNICAL: nor will even the example of unfeeling France hinder the HARSH spirit from discovering its intents even in a country eminent for justice, for gentleness, for compassion, shewn even to our open enemies, even to our *private* ones, though known for such. Yet *here* perhaps might now and then be found a father capable of feigning bankruptcy in order to drive his daughter into a match she hates; and, taking advantage of her tenderness towards *him*, hurry her to lasting ruin. Or is a brother, an English brother, difficult to be found, who having dissipated in vicious pleasures his poor sister's fortune, hinders her from obtaining the husband of her choice, and leaves her unprotected on the mercy of mankind? How seldom can kings be as CRUEL? The fashionable fop too, the hard-hearted son, that bets mad wagers on the life of a fond mother who gave up half her jointure to increase his income, and sets, or runs her, as the modish phrase is, against his gay companion's tabby cat,

cat, for a frolic! Or shall we turn our eyes to distant provinces? where the country gentleman, jealous of his privileges, HARSHLY condemns some hapless poacher to prison or to exile—and all for what? for having knocked a helpless hare down, as she sat temptingly still perhaps between the furrows, and carried her home for wife and children's dinner. And is not that SEVERE in him who argues so for liberty in parliament? But Shakespeare said long since, that

Man, vile man, drest in a little brief authority,
Plays such fantastic tricks before high Heav'n,
As makes the angels weep.

And Hayley tells us how the modern Patriot acts,

When soon at night by transmutation rare
He turns a Tory in his elbow chair.

TO CRUSH, TO OVERWHELM, TO RUIN,

ARE nearly if not strictly synonymous, and imply a fall of some immense weight, whether liquid or solid, on the unlucky creature CRUSHED, OVERWHELMED and RUINED by the blow. Upon these principles we are however led against our will to disapprove the use of this metaphor by Mr. Gray, who breaks out in the beginning of his beautiful ode

RUIN *seize* thee, ruthless King!

for it is the quality of RUIN to CRUSH, not *seize*. Famine may be well said to *seize* a man, for the purpose of devouring—as a hungry wolf

or

or tiger; but the elephant CRUSHES his antagonist with his weight. When an old castle crumbles by time, and totters to its fall, how are the neighbouring fields OVERWHELMED? how sits the sad owl hooting among the wrecks of RUINED greatness! When a gallant ship splits with the weight of waters on her bosom—how stands the mariner astonished at such RUIN! how is the stoutest heart appalled! the liveliest hopes CRUSHED! the most aspiring courage OVERWHELMED! when the faithless element on which last night she conquered a powerful rival, now vindicating her own superior dignity, swells with a tempest; and treads down among the unfathomable depths of a boiling ocean, the victors and the vanquished.

So perished the Centaur, so was sunk the Thunderer; clasped in the arms of Victory, and CRUSHED with all their honours on their head.

TO CRY, TO EXCLAIM,

ARE pretty near synonymous in some senses certainly; but if a foreigner speaking of the London CRIES called them the EXCLAMATIONS of the City, all would laugh. 'Tis very strange meantime, and to me very unaccountable, that the streets' cries should resemble each other in all great towns—but sure I am that *Spaz-camin*, with a canting drawl at the end, sounds at Milan like our *Sweep sweep* exactly; and the

Garçon

Gargon Limonadier at Paris makes a pert noise like our orange-girls in the Pit of Covent Garden, that sounds precisely similar. I was walking one day with my own maid in an Italian capital, and turned short on hearing sounds like those uttered by a London tinker—the man who followed us cried *Cafferol*; *Cafferol d'accomodar*—to the tune of his own brass kettle just as ours do: and I believe that in a little time, many cities will be more famous for the musick and frequency of their cries than London; because shops there, increasing daily, nay hourly, take all necessity of hawkers quite away—excepting perhaps just about the suburbs and new-built houses, where likewise shops are everlastingly breaking forth, and afford people better appearance of choice than can be easily carried about by those who CRY them.

TO CRY, TO WEEP,

ARE really and I think completely synonymous, only that the last verb being always appropriated to serious purposes, we never scarcely use it in colloquial and familiar discourse, unless ironically—for 'tis as we say a tragedy word—and Do not CRY so, is the phrase to children or friends we are desirous of comforting. Tears have a very powerful effect on young people, and indeed on all those who are new in the world:—but veterans have seen them too often
to

to be much affected; and since the years 1779 and 80, when I lived a great deal with a lady who could call them up for *her own* pleasure, and often *did* call them at *my request*, the seeing one WEEP has been no proof to me that any thing sad or sorrowful had befallen; and perhaps some of the sincerest tears are shed when reading Richardson's *Clarissa*, or seeing Siddons in the character of Mrs. Beverley. With regard to real anguish of the heart, an old sufferer WEEPS but little.

Slow-pac'd and sorer as the storms increase,
He makes his bed beneath th' inclement drift;
And scorning the complainings of distress,
Hardens his heart against assailing want—

like Thomson's Bear, so beautifully described by a poet equally skilled in the knowledge of life and of nature. Such reflections however will lead my readers naturally enough on to the next synonymes, which are

CYNICAL, SNAPPISH, SNARLING, TAUNTING,
SARCASTICK.

AND these *currish* qualities (for the generous nature of a well-bred dog denies affinity with any such) although the derivation of the first word did certainly come from him, are very near if not exactly synonymous. Yet I must say, that the SARCASTIC gentleman who when at club lies close to give his neighbour a *biting* answer

answer if he can, will not confess himself a CYNIC; which in common and corrupt use seems to imply misanthropy and distance from mankind, rather than ill-humour when among them. The SNAPPISH housekeeper meanwhile that gives short answers to the poor visitant niece, and TAUNTINGLY notices her low-bred children's gross avidity for cakes they cannot be supposed to get at home, seems the domestick likeliest to bear rule in the establishment of a SNARLING old bachelor, whose reviling humour in the last stage of life drives even his dependent relations from the door, and leaves him in the end a prey to still meaner animals than they—hirelings and servants, who knowing well his temper,

Improve that heady rage with dangerous skill,
And mould his passions—till they make his will,

CURIOUS, INQUISITIVE, ADDICTED TO EN-
QUIRY.

THESE adjectives are not strictly synonymous in conversation language; their approach towards each other is nearer in books, where the more serious sense is adopted. The man indeed who feels as if complimented by being styled a philosopher ADDICTED TO ENQUIRY, is but little delighted at seeing himself classed among those INQUISITIVE mortals, who are miserable if any transaction however trifling chance to escape

escape their spirit of petty research, and more *CURIOUS* than useful investigation.—These diligent gentlemen, who make anecdote their study, and an intimate acquaintance with everybody's business but their own, sole source of their best pleasures in society, are the people we call *INQUISITIVE*, and in the language of low females *GOSSIPERS*—a word taken from the sponsors to a baby at his baptism—because much chat is supposed to be going forward at a christening. *INQUISITIVE* they certainly must be, as to obtain facts of this nature many questions must be asked; and he who relies for reception at one house, only upon his skill at finding what is done at another, will after a short triumph run much hazard I fear of being shut out of all.

Scire volunt secreta domûs, atque inde timeri.

And who can blame a general indignation felt against the spies of human kind? Every excellence may be perverted to a defect, nay to a crime, as every food may by some process be turned into poison; and I have been told that 'tis in the power of chymistry to extract a spirit from a common loaf of bread so acid that coral and even gems may be dissolved in it.—Let the man born useful and insipid tremble as he reads; and fear lest a genius for *CURIOUS* research, and honest enquiry into moral life, may if indulged lead people on degenerating as 'tis further followed into a restless and *INQUISITIVE* spirit, fatal to others' peace, productive of none

to the possessor. He who attends to characters too much, learns to accommodate his eyes to minute objects, and his mind too: like him who peeps through microscopes all morning to view the down upon an insect's wing, while an eagle soars over his head unnoticed in the clouds. 'Twas thus the great Lord Verulam suffered his servants to plunder clients with impunity, while he diverted himself with watching the many changes in a thief's complexion, and valued himself on knowing, at whatever distance, the looks of a creditor, a borrower, a lover or a pimp.

DANGER, PERIL, RISQUE, HAZARD.

DANGER! whose limbs of giant mould
 No mortal eye can fixed behold,
 When forth he stalks a hideous form,
 Howling amidst the midnight storm;
 Or throws him on the ridgy steep
 Of some loose hanging rock to sleep—

Can scarce be reckoned as strictly synonymous with any of the ensuing substantives, unless PERIL, which is a word seldom pronounced at all, except upon very serious, or wholly ludicrous occasions. Much of our English humour consists in taking a heavy word for a light purpose; and were a lady to resist a journey to Lisbon, alleging gravely the PERILS of the deep, all would laugh, although the HAZARD is surely

ly something. But DANGER and RISQUE are conversation words—the others not;—and that the first is capable of sublime imagery, and majestic loftiness when used in poetry, Collins's fine verses just now quoted are a proof. Substitute any of the other words for it, you convert the passage into deformity, because they will not, as that does, admit personification.

DEFINITION AND DESCRIPTION

COME next, and upon their synonymy we did touch lightly in the preface to this book.—It is however indispensable that they should be kept apart, a genus and difference being the two essential and necessary parts of a DEFINITION; for which reason we might define the word DEFINITION itself to mean the DESCRIPTION of a thing by its genus and difference, because things are much more usually described by their adjuncts or causes, and those abundantly serve for popular information. Here too we may stop a moment with advantage, to tell our foreign readers, that the most awkward and vulgar people commonly describe by causes, while eloquent and polite speakers are careful to avoid such grossness; choosing rather to dwell upon the adjuncts of the thing described. For example: If we speak of a dejection visible in the countenance, contortions of the limbs, with weeping eyes and a violent crying out of the voice,

voice, our hearers readily from these melancholy ADJUNCTS conclude that we are describing pain; and know that nothing higher than a brutal fellow of the coarsest tribe would say when he saw such effects, that his companion had got a *griper* in his belly—which would be describing pain by its final cause. But were we to advertise that same day how the famous Rough and Tough, now upon sale, sets two, does three, and quarters four, better than any galloway in the west riding of Yorkshire, no gentleman or lady, no scholar or learned man, would understand half as quickly as a jockey or stable-keeper, that we were speaking of a good horse; whom these same last-mentioned critics would recognize with equal promptitude were I to describe him by his final cause, and say a good *roadster* at once. Connoisseurs think it sufficient to call certain pictures an Albano or Vandervelde, knowing that on their *efficient* cause it is that their proprietor relies for the profit on their disposal: but talking in terms of art is never elegant; and though persons of fashion *do* adopt the cant of picture-cleaners, I praise them not for it. Every sailor meantime, and many a landman knows you are describing a ship, when you speak of a first-rate, or a three-decker I doubt not, though he may not know 'tis by her *formal* cause she was described perhaps: nor will a jolly companion wait the filling of his *glass* till he recollects it is so named from the *material* cause, or the matter of which it is composed

posed—although 'tis no incurious or empty speculation to observe, that as a DEFINITION can comprehend no more than one thing within the terms of its differentiating DESCRIPTION, so it necessarily follows that the number of definitions in the world must be equal to the number of the differences of things, and that the object or final cause of every definition is to settle and ascertain the true and adequate meaning of words and terms, without which it were impossible to proceed a step in the great science, or, as logic is justly called, *ars bene ratiocinandi*.

DEFORMED, UGLY, HIDEOUS, FRIGHTFUL.

DYER derives the second of these unlucky adjectives from *ough* or *ouph*, or goblin, not without reason, as it was long written *oughly* in our language. FRIGHTFUL bears much the same bad sense, I think.—Goblins are still called *frightening* in the provinces of Lancaster and Westmorland; and the third word upon the list, from *hideux* French, is but little softer, if at all so. DEFORMED has a more positive signification than the rest; for we know not how easily delicate people may be FRIGHTED, nor how small a portion of UGLINESS will suffice to call forth from affectation the cry of HIDEOUS! while hyperbolical talkers have a way of giving these rough epithets to many hapless persons, who are in earnest neither more nor less than

plain; by which I mean to express a form wholly divested of grace, a countenance of coarse colour and vacant look, with a mien possessing no comeliness; which quality should alone protect them from deserving even that title, because they would then be *ornamented*.—Those however who most loudly profess being always scared when they are not allured, will in another humour be easily enough led to confess that many an UGLY man or woman are very agreeable, and display sometimes powers of pleasing unbestowed even on the beautiful; which could scarcely happen sure, were their unfortunate figures and faces *ouph* like, or terrifying:—it were well then if the English, who hate hyperbole in general, would forbear to use it so constantly just where 'tis most offensive, in magnifying their neighbours' defects. Lord Bacon says the DEFORMED people are good to employ in business, because they have a constant spur to great actions, that by some noble deed they may rescue their persons from contempt: and experience does in some sort prove his assertion; many men famous in history having been of this class—the great warriors, above all, as it should seem in very contradiction to nature—when Agesilaus, King William the Third, and Ladislaus, surnamed *Cubitalis*, that pigmy King of Poland, reigned, and fought more victorious battles, as Alexander Gaguinus relates, than all his longer-legged predecessors had done.—CORPORE PARVUS ERAM, exclaims he—CUBITO VIX ALTIOR,

SED

SED TAMEN IN PARVO CORPORE MAGNUS ERAM. Nor is even Sanctity's self free from some obligations to deformity—while Ignatius Loyola losing a limb at the siege of Pampelona, and conceiving himself no longer fit for wars or attendance on the court, betook himself to a mode of living more profitable to his soul in the next world, and to his celebrity in this, than that would have been which, had his beauty remained, he might have been led to adopt.—That DEFORMED persons are usually revengeful all will grant; and the Empress Sophia had cause to repent her insulting letter to old Narfes, when she, advising him to return and spin with her maids—he replied, “that he would spin such a thread as her Majesty and all her allies would never be able to untwist.”—Nor did he in the least fail of fulfilling the menace; which reminds one of Henry the Fifth's answer, when the Dauphin of France, despising his youth and spirit of frolicking, sent over tennis balls as a fit present for a prince addicted more to play than war.—Our young hero's reply being much in the spirit of that sent by Narfes to the Empress, one might have thought it borrowed, had not eight centuries elapsed between the two events. These matters may, for aught I know, be all mentioned in a pretty book I once read when newly published, and have never seen since: it came out three or four and thirty years ago, and gained to its author the appellation of DEFORMITY *Hay*. He likewise translated some

epigrams of Martial, but for his Essay on Deformity I have enquired in vain; and if I am guilty of plagiarism it is *à mon insçu*, as the French express it. Meantime UGLINESS, in common conversation, relates merely to the face, whilst DEFORMITY implies a faulty shape or figure. FRIGHTFUL and HIDEOUS may be well appropriated to delirious dreams; to the sight of mangled bodies, or human heads streaming with blood, such as France has lately exhibited for the savage amusement of a worse than brutal populace: but the words *plain* or *homely* are sufficient to express that total deficiency of beauty too often termed UGLINESS in our friends and neighbours. That such is not the proper expression is proved by that power of pleasing, universally allowed to the late Lord Chesterfield, who had nothing in his person which at first sight could raise expectation of any delight in his society: and perhaps to overcome prejudice in private life, and make an accomplished companion out of an ill-cut figure and homely countenance, may be more difficult than by warlike prowess and acts of heroic valour to gain and keep celebrity in the field of battle. Where there is a talent to please however, pleasure will reside; and one of the best and most applauded minuets I ever saw, was danced at Bath many years ago by a lady of quality, pale, thin, crooked, and of low stature:—my not wishing to name her is notwithstanding a kind of proof that her elegance would not (in her absence) compensate

fate for her DEFORMITY: so surely do readers in general take up and willingly cherish a disadvantageous idea, rather than a kind one.—Pope, who was DEFORMED enough to have felt the truth of this position, and ingenious enough to have found it out had he *not* felt it, disoblged his patron Mr. Allen so much by these lines,

See low-born Allen, with an *awkward* shame,
Do good by stealth, and blush to find it fame,

that he was forced to learn by experience how one of the best and humblest of mankind suffered more pain by having his awkwardness and mean birth perpetuated, than he enjoyed pleasure in having his virtue celebrated by a poet, whose works certainly would not fail of consigning it to immortality.

TO DEFY, TO CHALLENGE.

THESE words are synonymous when applied to a single combat between particular people; but the first verb is vastly more comprehensive than the second. Antony CHALLENGED Augustus to commit the fate of universal empire to his single arm, conscious that in such a contest (as his opponent easily discovered) the advantages lay all against Octavius, who for that reason laughed at his proposal, and with due dignity DEFIED such empty menaces. A man whose

whose situation is wholly desperate, may indeed CHALLENGE the seven champions if he chooses, without fear of losing the victory, because no less can set him any lower: but who is he that would be mad enough to enter the lists?

Our two words were not ill exemplified in a very different line of life, when a flashy fellow known about London by the name of Captain Jasper some twenty years ago, burst suddenly into the Bedford Coffee-house, and snatching up a hat belonging to some one in the room, cried out—"Whoever owns this hat is a rascal, and I CHALLENGE him to come out and fight." A grave gentleman sitting near the fire replied, in a firm but smooth tone of voice, "Whoever does own the hat is a blockhead, and I hope we may DEFY you, sir, to find any such fool here." Captain Jasper walked to the street door, and discharged a brace of bullets into his own head immediately.

TO DEGENERATE, TO FALL FROM THE VIRTUE OF OUR ANCESTORS, TO LAPSE FROM A BETTER TO A WORSE STATE, TO GROW WILD OR BASE, TO PEJORATE, TO DISGRACE OUR NATIVE STOCK.

THE first of these is the true expression, from which the others do in earnest only DEGENERATE, or tell by periphrasis merely what that verb gives in a breath: for things may grow worse

worse and worse, PEJORATING every instant ; yet if the parent stock was worthless, our first word is no longer of use. Nero and Domitian, for example, were depraved ; but Commodus and Caracalla added DEGENERACY to every other vice : and although the naturalists do dispute whether animals or vegetables are capable of DEGENERATING, they are but little inclined to neglect their barley till it GROWS WILDER AND BASER, and becomes oats in their field :—much less do they delight to see their wheat turn darnel, as it undoubtedly will if care is not taken, which every farmer knows. Another set of philosophers hold a perpetual DEGENERATION of the human species ; and a well-known writer supposes Helen, when Troy was besieged for her sake, to have been at least eight feet high ; while the Oriental Jews hold an opinion that proves *her* much DEGENERATED, when they represent Eve the mother of mankind so tall, as that when she lay down to repose herself on the peninsula of Malacca, her heels rested on the island of Ceylon. If we will however be serious, all things exhibit tendency towards DEGENERATION ; every state before its fall gives symptoms of the internal fitness for dissolution by the DEGENERACY of manners, and shameless acquiescence in each measure that DISGRACES THE PARENT STOCK. When national liberty verges towards licentiousness, national contempt of good faith and pristine ideas of honour carries on the individuals towards a merited

rited bankruptcy:—when scoffers are permitted to insult religion, wit is employed in the worst of causes, and humour ends in low mimicry or vile caricatura: emulation, the best quality for keeping honour alive among a great people, feels serpents crawl beneath the laurel crown she fighed for, and suffers a transmutation into the figure of envy. The kingdom of France shewed all these marks of declination long ago to skilful observers:

A thousand horrid prodigies foretold it;
 A feeble government,, eluded laws,
 A factious populace, luxurious nobles,
 And all the maladies of sinking states:

as says Demetrius in Dr. Johnson's play, when his friend in the first scene arraigns eternal Providence for not having warned Greece of her impending destiny by some extraordinary event or prodigy. And I remember going to see the Marriage de Figaro when I was last in Paris exactly ten years ago, when a gentleman near me said:—" *Eh! comme nous sommes DEGENERES! on prend tout ça pour l'esprit.*" So certain is it that our theatres exhibit the taste of the times; and if that becomes so far corrupted as to produce applause to low grotesque or coarse allusion, it is a sign we are DEGENERATING apace.

DEGRADATION, DEPRIVATION OF DIGNITY,
DIVESTITURE.

A DISMAL set of synonymes to those in upper life among us, where for the most part proud honour stands in place of meek religion—proud honour, that shrinks from the idea of DIVESTITURE, while it delights in the *trappings* of a court, and fears the DEPRIVATION OF DIGNITY more than the loss of virtue or hope of a world to come. For although rising glories occasion strongest envy, as rising fires kindle the greatest smoke; yet can a man once established in a high post with difficulty endure to come *down* the *steps* he went up, the which is implied in that cruel word DEGRADATION; and he was *more than man* who set us in his life and death the awful pattern of Christian humility. For shame is perhaps the strongest of all passions, and harder to vanquish than anger, love, or fear: *They*, as a great divine somewhere observes, fly *to* mankind for redress of grievances; while sense of DEGRADATION, *shame*, flies *from* them, and makes an eye as sharp as a sword. Shame's bad estate is seen in this, that its hope and felicity lies so very low as to make night and oblivion, which are the terror of others, his wish, his joy—*fallere et effugere est triumphus*. Human nature has however in these last days been shewn a bright example of a suffering monarch, whose descent
from

from the throne was more glorious than almost any king's accession; affording proof that DEPRIVATION OF DIGNITY but affects the eye, while increase of just estimation swells every heart, and makes us, while we lament the DIVESTITURE of one who bore and lost his *faculties* so meekly, confess at least that Christian lowliness, and virtuous desire of imitating his heavenly Master, could support a prince's soul even under the most humiliating DEGRADATION. If this is thought contradictory to what I have asserted under the article *BLAMELESS*, want of reflection alone inspires the criticism. I praise not Louis Seize as a sovereign, for deserting his post and yielding his power to a tumultuous rabble, whom he was born to govern, not comply with;—least of all when such compliance could but produce *their* ruin. I praise him as a *man*, and admire his behaviour in prison at the Temple, not Versailles. The resignation or rather dereliction which carried him from thence to Paris was false not true patriotism. “A king inspired with real love of his country is, as Lord Bolingbroke expresses it, inestimable: because he, and he alone can save a state whose ruin is far advanced; but 'tis by his dignity and courage he must save it, not his DEGRADATION. The utmost that a private man can do, who remains untainted by general contagion, is to keep the spirit of virtue alive in his own and perhaps a few other breasts; to protest against what he cannot hinder, and
claim

claim what he cannot recover; and if the king makes himself a private man, *he* can do no more: whereas from the keystone of the building we expect that which alone can restore it to firmness and solidity." Such was St. John's idea of a patriot king—how unlike to the mad doctrines held in France!

TO DEROGATE, TO LESSEN THE VALUE OF,
TO DISPARAGE.

THESE verbs are nearly synonymous, only the first requires an ablative case after it, the last an accusative; the middle one is a circumlocutory phrase. An example might easily be made to run thus, connecting in some measure this article with the preceding. When Bolingbroke gave the world his idea of a patriot king, the author was well known to be a man much disaffected to the then present government, loose in his principles, and a professed contemner of the Christian system; yet could he find no purer model of true patriotism in monarchic life than our glorious queen Elizabeth, whom he holds forth as a pattern of princely excellence. Since it has been the mode however to DISPARAGE royalty, all the petty pens have been blunted with endeavours TO LESSEN THE VALUE OF her kingly virtues, and DEROGATE from her understanding by charging her with weakness in imagining herself handsome, merely because she wished

wished if possible to add the influence of a woman to the authority of a sovereign: while the noble writer just mentioned, whom all mankind consider as a consummate politician, saw clearly, and says in her praise boldly, "that she had private friendships and acknowledged favourites, but that she never suffered her friends to forget she was their queen, and when her favourites did, she made them *feel* that she was so; for (adds he) decorum is as necessary to preserve the esteem, as condescension is to win the affections of mankind. Condescension however in its very name and essence implies superiority. Let not princes flatter themselves therefore; they will be watched in private as much as in public life; and those who cannot pierce further, will judge of them by the appearances they shall exhibit in both. As kings then, let them never forget that they are men; as men, let them never forget that they are kings."

DESPONDENCY, HOPELESSNESS, DESPAIR,

FORM a sort of heart-rending climax rather than a parallel—a climax too which time unhappily scarce ever fails of bringing to perfection. The last of the three words implies a settled melancholy I think, and is commonly succeeded by suicide—Very absurdly—sure; as *our* country, where 'tis asserted the sin of self-murder most obtains, is the country whence

HOPELESS-

HOPELESSNESS is more completely banished, than from any region under heaven.

So many vicissitudes of fortune, so many changes, so many chances to repair a broken property occur in England, that a man is blameable here even for DESPONDENCY--unpardonable if he gives way to DESPAIR: while sentimental distress is perhaps harder to endure here than in several places, and female resentment may be reasonably high in proportion as 'tis fatal. A woman deserted by her lover is not in fear of being forsaken by the *herd*, in cities where less observation watches the conduct of social life; but while her name is bandied about by every mouth, her figure caricatured in every print-shop of *London*, Poor Olympia (say we) has appeared to be in a state of grievous dejection, ending in sad DESPONDENCY indeed, since her lover's open and ungenerous desertion: his recent marriage with a lady inferior in every thing but fortune, might have been expected to cure her long permitted passion, by shewing her at length the HOPELESSNESS of being his. But a friend called at my house to-day, and told the servants, that the news coming abruptly when her nerves were already in a shattered state, and her weak health sinking apace under the first blow;—this aggravation of an unprovoked injury threw her by its narration into a fit of DESPAIR; from which the worst consequences may be expected.

DISCOURSE,

DISCOURSE, TALK, CHAT, CONFERENCE, AND
CONVERSATION.

THESE substantives, if not quite synonymous, are at least very closely allied; although the verbs which derive from them spread wider and keep a greater distance. For we CONVERSE together familiarly, we CONFER seriously; while CHATting means mere frivolous and good-humoured intercourse to amuse ourselves and our companions at small mental expence. A cluster of petty sentences might easily be formed so as to bring the five substantives at the head of this article close together—and even in some way connect them with the last.

EXAMPLE.

In order to facilitate the good office, which although painful I had taken upon myself as a duty, namely, the reconciling of my brother and his wife, who I understood were on the very verge of parting, and had not spoken to each other for a fortnight past, I thought it right in the first place to obtain a CONFERENCE with him in private; and having gathered not without difficulty, from his repugnance to all DISCOURSE upon the subject, that after all his loud complaints last winter, and more unpleasing fullness the beginning of this year, there was in fact nothing to lament at last, but her extravagant turn and insolent temper, qualities which
however

however insupportable to an English husband, cannot injure female delicacy to be even openly protested against, and complained of; I chose to hold my purposed TALK with the lady, in company of her own particular friends, and above all, her father; that so no misrepresentations might be made of my behaviour; and during the course of such a CONVERSATION, I doubted not, could I once get them in familiar CHAT, that the whole truth might be obtained, and a final end put to these domestic feuds, that have so disgraced my brother's choice, and made me daily and deeply regret his leaving the tender Olympia for this haughty dame; who brought a large fortune certainly, but with it such a train of pretensions as would tax a larger income to support.

DISMAL, GLOOMY, MELANCHOLY, SORROWFUL, DARK,

ARE words which excite a train of ideas so *mournful*, we will hope they can scarcely all be predicated of any place except a prison, of any situation unless that of the Royal Family in France, of any event if it be not some recent one in that distracted nation.—When *their* story is told however in future conversation, and horror sits on the sad listener's looks; the relater will be at liberty to dwell either on the blackness of those crimes which pregnant with cruelties,

ties, and fulminating death all around them, constitute a cluster of ill-arranged but DISMAL scenes;—or else on the pale countenances of parting friends—parents—sisters—children—torn from the embraces of their partners in affliction, and plunged in silent, MELANCHOLY woe. Then—while the SORROWFUL audience, with attentive anguish watching the catastrophe, hope that the GLOOMY prospect yet may clear—some DARK conspiracy thickens in the background, and adds obscurity, which alone could heighten such *distress*.

DISSOLUTE, LOOSE, UNRESTRAINED,
RIOTOUS.

IN this synonymy I should expect to find the best reasons, and the causes most likely to produce those calamities which in our last article were so justly lamented; for not with more certainty do the hot and cold fits of an ague succeed each other than does a long series of melancholy hours, and thoughts, follow hard upon a course of DISSOLUTE living, and LOOSE manners. The last word is not exactly synonymous with the other three; for although the person who resists all order, and insists on leading an UNRESTRAINED life, commonly does break out into a RIOTOUS conduct; he may from the same principle sink into sloth, and melt in mere voluptuousness, when all ties that held him to duty

duty and decorum are dissolved.—This however depends merely on the state of his health and nerves; for when principle is removed, instinct must govern: and let us recollect that in man to whom reason was given, and religion revealed, the quality of instinct is much lower than in brutes, where *that* alone was bestowed as sufficient guide.—No man could find his way home, like his lost spaniel, without a tongue to enquire it; no man could find the methods of escape which present themselves to a coursed hare, when she turns short in the middle of a steep declivity, and by so doing disappoints the dog, whose impetuous speed and length of body hurry him as it were over her, down to the very bottom; while she mounting the hill, dips on the other side it, and is safe. But human creatures UNRESTRAINED become not brutes—they become something worse; as milk turns to poison if put out of its course, and instead of being swallowed by the mouth, is injected into the veins.—Liberty does the same—so does every thing. The sun, which affords light, and heat, and comfort to our system, fixed as it is on high, in its due place—becomes when LOOSENED from its orb, a comet flaming through the void, and firing every thing it meets with on the way.

DISTEMPER, MALADY, DISEASE, DISORDER,
INDISPOSITION.

FOREIGNERS if not warned—or as they always call it—*advertised*, are apt to use the second of these words too frequently, being seduced away from the others by its derivation. It has however a sound of affectation with it when pronounced on slight occasions, as DISTEMPER conveys (I know not very well why) a gross idea; while MALADY seems a phrase now wholly bookish—although we do say that Hortensia since the small-pox has laboured under an INDISPOSITION so constant, that her friends fear it will at last end in an incurable DISEASE. Such DISORDERS are indeed less dreadful than that contagious one, which, before the use of inoculation was known, kept half the men and almost all the women in perpetual terror, and may be justly ranked among the most horrible complaints and dangerous MALADIES incident to human nature: nor can we easily be excused the sin and folly of carrying it to countries where 'tis yet unknown, making depopulation the sad consequence of discovery.

DROLL, COMICAL, GROTESQUE.

THE first of these words was long used in our language as a substantive, but grows obsolete

lete as such in conversation, where it takes the French sense now exactly, and is synonymous to every epithet that expresses coarse mirth divested of all dignity, and fittest for buffoons. Some time ago it was in constant service as a verb; but in these days we do not say a man DROLLS upon his neighbour's foible, but how DROLL he is when he so entertains the company. I would observe, that people met together on purpose to laugh, and to be wantonly or idly merry, should at least be attentive in the choice of subjects to exert their fancy upon; as nothing is more easy than to be COMICAL, if the imagination is permitted to excite GROTESQUE images upon topics particularly grave, and rationally serious:—and I trust it is for that very reason these DROLL gentlemen commonly choose those subjects for ridicule—because the very opposition suffices to create the merriment, at slight expence of humour, wit, or learning, in such talkers; who by mere knowledge of the clear obscure in conversation, force out strong and immediate effect, with little or no merit.—Less innocent and not more valuable to those that excel in letters, life and languages are such pretenders, than is the Panorama viewed by painters—a mere deception, *ad captandum vulgus*. We must confess, however, that neither vulgar nor elegant minds are diverted with the same kind of DROLLERY in different countries, where whatever is merely COMICAL depends much upon the habits of life; and the famous

story of Italian humour will scarce make an English reader laugh perhaps, although 'tis a sort of standing joke with *them*. I will insert it, because to many of my country people it may possibly be new, and is certainly the fairest specimen of GROTESQUE manners in a nation that admits of infinite familiarity from servants and low dependants, such as obtained in England a century ago, when the consequences of such kind of behaviour were not as they would now be, destructive to decorum, and even dangerous to society. "A noble Florentine then had ordered a crane for dinner; but his cook's sweetheart coming in hungry, he cut off a leg for *her*, and sent the bird to table with but one: his master in a passion called him up, and asked him if cranes had but one leg? No, Sir, replied the fellow with great presence of mind, and your excellency never saw those animals with two. Did I never indeed? said my lord, still more provoked—order the carriage to the door directly.—The open chaise was brought, and the cook put into it by his master's direction; who, seizing the reins, drove him to the neighbouring lake three miles from the palace, where stood numbers of cranes by the water-side, as is their custom, upon one leg, with the other drawn up under their wing. Now look, Sir, said the cunning fellow—they are all so, you may perceive; not one of them has more than one leg. You are impudent enough, replies the nobleman, we will see presently if they are all lame:—

lame: and suddenly crying, *Hoo, hoo*, away scampered the birds on as many limbs as they could muster.—Oh! but, my lord, returns the DROLL COOK COMICALLY, this is not fair:—you never cried, *Hoo, hoo*, to the crane upon our dish, or who knows but he might have produced two legs as well as these?”

TO DROP, TO FALL, TO TUMBLE, TO SINK
SUDDENLY.

THESE neuter verbs are not synonymous; because although whatever DROPS must in some measure FALL, yet every thing that FALLS does not necessarily DROP. A man climbed a tree in my orchard yesterday, for example, where he was gathering apples; having missed his footing, I saw him, after many attempts to save himself by catching at boughs, &c. FALL at length to the ground—the apples DROPPED out of his hand on the first moment of his slipping. To SINK SUDDENLY, half implies that he FELL in water, unless we speak of such an earthquake as once destroyed the beautiful town of Port Royal in Jamaica, when the ground cleaving into many fissures, people SUNK IN on the sudden; some breast-high, others entirely out of sight. To TUMBLE is an act of odd precipitancy, and often means voluntary FALLS endured, or eluded by fearlessness and adroit agility: 'tis then a verb active, a trick played to get money, and
shew

shew the powers of humanity at an escape, as in feats of harlequinery; or the strange thing done many years ago by Grimaldi, a famous grotesque dancer, eminent for powers of this kind, at the Meuse Gate in London; where having made a mock quarrel, and stripped himself as if intending to fight, previously collecting a small circle to see the battle, he suddenly sprang over his antagonists and spectators' heads, and TUMBLING round in the air, lighted on his legs and ran away—leaving the people to gape. When the well-known Buffo di Spagna, or Spanish buffoon, who delighted to frequent such exhibitions, was asked what person he thought to be the first TUMBLER in the world—he archly replied, “Marry, Sirs, I am of opinion that ’twas *Lucifer*; for he TUMBLED first, and TUMBLED furthest too; and yet hurt himself so little with the FALL, that he is too nimble for many of us to escape him yet.”

DROWSY, SLEEPY, INCLINED TO SLUMBER,

OF these lazy adjectives, the first is most poetical I think, the second most familiar, and the third most proper, if we speak seriously of a person disposed to lethargic habits, and labouring under preternatural inclination to SLUMBER. The Palace of Sloth, in the *Lutrin* de Boileau, affords more variety of these leaden epithets than one would have thought could have been brought

brought together; and the last line remains yet in possession of unattainable excellence, 'spite of all efforts to imitate and surpass it, when the goddess,

Lasse de parler, succombant sous 'effort,
 Soupire, étend les bras, ferme l'œil, & s'endort.

Our Dr. Garth, it is true, in his Dispensary, has introduced King William's praises as destructive of SLEEPINESS, after the French poet—they want however the grace of novelty.—Pope's lines in the Dunciad are better, when Dulness proclaims a reward to those who could keep their eyes open while some stupid books were to be read by drony souls with a uniform monotony of voice, and says,

If there be man who o'er such works can wake,
 Sleep's all subduing pow'r who dares defy,
 And boast Ulysses' ear with Argus' eye;
 To him we grant our amplest pow'rs to fit
 Judge of all present, past, and future wit.
 Then mount the clerks, and in one lazy tone
 Thro' the long heavy painful page drawl on;
 Soft creeping words on words the sense compose,
 At every line they stretch, they yawn, they dose;
 And now to this side, now to that they nod,
 As verse or prose infuse the DROWSY god.

But I will hasten to conclude a synonymy so oppressive, lest in an evil hour my own book prove one of her favourites.

DRUNKENNESS, INTOXICATION, EBRIETY.

AN odious synonymy to women, and foreigners from climates where the country's warmth needs no additional or factitious fire. It is meantime a melancholy reflection which we read in Salmon's Gazetteer—a book somewhat too hastily thrown by—how the inhabitants of almost every country possess some plant become peculiarly dear to them, for its powers of producing INTOXICATION.—The vine, the poppy, are not always used as cordials or pargorics, but a temporary DRUNKENNESS, or durable EBRIETY, are the effects proposed. Nor is the brute creation unwilling to participate in the vices of humanity. A game cock will eat toast dipt in strong beer with infinite delight, as feeders know full well, when they instigate the noble creature to his ruin; and the custom of giving an elephant opium balls when he goes out to war, has always been known in the East, where that drug gives heightened spirits, not inclination to slumber as here:—perhaps because *there* they possess the purest parts of a juice flowing spontaneously from the wounded plant: while *we* are contented with the meconium produced by beating and squeezing the leaves and stem, and draining the dregs off for use. In countries however where neither betel, nor coculus Indicus, no deleterious vegetable can be found—Man, unable or unwilling to endure reflection
upon

upon his own existence, afraid of his reason, and desirous to drown it—as says the old book of relative geography—finds out a method of making himself DRUNK, by being placed upon his head by his companions, who twirl him round and round, while he stopping up both his ears with his fingers becomes as he wished INTOXICATED.

DUBIOUS, DOUBTFUL, UNCERTAIN.

ADVERBS, or adverbial adjectives, very nearly synonymous, of which the first was most used in conversation till about twenty-five or thirty years ago, when a popular though paltry drama, by putting it ill pronounced into a clown's mouth, rendered it ridiculous; and people grew afraid of uttering the word, lest ludicrous ideas should be suddenly excited, and turn, as we say, the laugh against him who spoke, by forcing the image of their favourite buffoon upon the company. Such mean impressions however wear away by time, leaving only the half-effaced head and fool's cap to puzzle antiquarians; when the motto growing UNCERTAIN, leaves the ill-expressed face of very DOUBTFUL original, and inclines connoisseurs to be DUBIOUS in naming the coin. Johnson relates a similar accident to have been the theatrical death of Thomson's Sophonisba. Slight causes will operate on the mere taste of pleasure; yet we may
not

not unreasonably pity the author who is pommelled down thus with a farthing candle, as I have heard Dr. Goldsmith say he once saw a man eminent in strength treated at an ale-house for a wager. The manner of playing the trick I have forgotten; but the strong fellow was made to submit, though his antagonist had no other weapon—and therein consisted the joke. Bentley suffered much in the same way from Pope's tormenting him; but 'twas a mere temporary suffering.

DUCTILE, FLEXIBLE, SOFT, YIELDING, PLIABLE,
MALLEABLE.

THE first of these is I know not why chiefly appropriated by books, and even used more when writing about things than persons; tho' Addison, whose style in the Freeholder approaches to colloquial, mentions a DUCTILE and easy people, not difficult to be worked upon. I think the word very happy when applied to temper; however the hard as solid wise-ones of this world despise a FLEXIBLE disposition, and take advantage of a SOFT and YIELDING one. PLIABLE seems somehow referable more to body than to mind: one says rightly that in youth the limbs are more PLIABLE, and any little distortion easier set to rights, than when the figure has attained more maturity; but without a DUCTILE mind, no labour of the teacher can

can produce much fruit of knowledge in the learner; who, instead of hardening himself in his own opinion with inflexible persuasion that he knows best, should remember that the noblest of all metals, gold, is the most pure, and at the same time most MALLEABLE and most ductile of any.

I have omitted TENSILE on the list, although perhaps as good a word as they, only because 'tis out of use in talk, and chiefly found in works of art, as chymistry, &c.

DULL, STUPID, HEAVY.

OF the first upon this flat and insipid list Mr. Pope has greatly enlarged the signification, and taught us to call every thing DULL that was not immediately and positively witty. This is too much, surely; and indeed one finds it received so only in the Dunciad or Essay upon Criticism. Information may be HEAVY sometimes without being STUPID or DULL, I think; its own weight of matter may render it so; and he who conveys useful knowledge should neither be mocked nor slighted because he happens to be unskilled in the art of levigating his learning to hit the strength or rather feebleness of moderns to endure it. There is however a kind of talk that is merely HEAVY, and in no sense important. Such conversation has been lately called a *bore*, from the idea it gave some old sportsman originally

originally I believe of a horse that hangs upon his rider's hand with a weight of STUPID impulse, as if he would *bore* the very ground through with his nose; tiring the man upon his back most cruelly. The cant phrase used at those public schools, where they call a boy who is not quick-witted, and cannot be made a scholar, a *blunt*, is so good, that I sigh for its removal into social life, where blunts are exceedingly frequent, and we have no word for them. Dullard is out of use; we find it now only in Shakespeare.

DUMB, SILENT, MUTE.

THE first of these not strictly synonymous adjectives implies original incapacity or sudden deprivation of speech; the others allude to volition: a man *chooses* to be SILENT and sit MUTE in company, though not DUMB by nature—he has perhaps nothing to say, and makes a virtue of necessity—or lies perdu to watch the talk of his companions, and turn it into ridicule where he is more familiar—or he writes down what other people are saying, and publishing his paltry farrago a dozen years afterwards, gains money for his treachery, and praise for his knowledge of anecdote—or like Humphrey Gubbins in the old comedy, keeps SILENT in the parlour, whilst in the kennel he is loudest of them all. The last word, when it turns substantive, expresses

expresses the Turkish slave, who in his earliest years had his tongue torn out by the barbarous ministers of despotism to ensure SILENCE concerning their intrigues, &c. The second and third however are somewhat too nearly related, though Milton does join them in a poetic union scarce allowable in common conversation:

And the MUTE SILENCE hift along,
 'Lefs Philomel will deign a fong;
 In her sweeteft, faddeft plight,
 Smoothing the rugged brow of night.

DUNGEON, PRISON, CLOSE PRISON.

CONVERSATION has carried this word away somehow far from its proper place; a DUNGEON giving no other idea than that of some subterraneous cavern like those in our old Gothic castles, where if the PRISON is no longer visible, the well remains. And there is a DUNGEON of this kind still existing at Rome, where the common people tell us Saint Peter was kept, and the antiquaries aver that state prisoners of great dignity were confined; neither of which facts appeared to me possible when I saw the place, still less that Jugurtha had lived in it seven months. Since the resistance which the unhappy queen of France's health made against a situation no less horrible, however, any tale may be believed, either of cruelty in those endued with power, or power of endurance in those

those endued with patient fortitude. Meantime the word DUNGEON was originally synonymous with tower or turret, which Bochart and Bryant derive from the old Chaldaic, I believe; and the term *Tor* still remains in Derbyshire and in Wales for high places, castles on the hill top, &c. The learned may settle whether that comes from the Saxon divinity *Thor*, who had his residence on places naturally or artificially eminent; or whether the word relates to a politer etymology. Certain it seems that *Tor is* was the fire tower or Pharos of antiquity, whence the Latin *Turris*; and *Etruria* was according to some scholars called the Land of Towers, or turrets, which is still a very proper appellation for a district where they yet abound, though no longer in use either as beacons or DUNGEONS. Dionysius kept his prisoners on a rock; and old Evander, in the classical tragedy ever a favourite with the public, is confined according to just costume at the top of a steep place overlooking the sea: for DUNGEONS and towers were commonly placed near the ocean, for increase of difficulty should the prisoners attempt to escape. And there were towers of other denominations beside those intended for confinement; as we all now know that the Cyclops were places of this kind, with a light or fire burning in the middle of the upper story—whence the idea of their being giants, with one broad eye in the midst of their foreheads: while *Amphi-tirit*, the oracular tower, was by its maritime

ritime situation easily converted into the wife of Neptune, and called *Amphitrite*. But enough, and too much, concerning this synonymy.

DURABILITY AND DURATION

ARE essentially and metaphysically different; yet a foreigner may find them now and then used as synonymes in common conversation, or fancy he finds them so used, when a philosopher tells him that sublunary happiness is of short DURATION, because in the world itself there is little DURABILITY. Now 'tis evident that could these words even be changed each for other without impropriety, yet would such a transposition be no proof of their synonymy. They are two distinct qualities belonging to our terraqueous globe and its contents, among which very few have the *power of long continuance*, the thing implied by DURABILITY, a term merely relative indeed—for although rocks and mountains do certainly possess it in a degree beyond trees and lakes, yet is no material mould endued with capacity of DURATION, because *that* word implies eternity; nor can a just idea of that be obtained by or from the permanent parts of space, but rather from the fleeting and perpetually perishing parts of succession. Such an imperfect notion is at least the truest we can form, while confined in our present house of clay: a better will doubtless present itself to us, when

when fixed in a state of immortality—when, though ideas shall multiply and succeed each other *ad infinitum*, none shall perish; but DURATION shall be acknowledged though decay shall be no more—an idea as difficult for a finite creature to comprehend as to express. It is not however necessary to think very acutely or reason very profoundly, in order to deny their pretensions to common sense, who would attribute perpetual DURATION to a world which contains nothing within it of great DURABILITY—who see all its parts in a perpetual flux, and yet pronounce the whole to be eternal—and appropriate to matter which is in hourly decay, that power of DURATION belonging only to pure and true spirit, which not consisting of any parts at all can be separated only by creative power, and *that* in a manner beyond our comprehension.

DUSKY, CLOUDY, OBSCURE,

IS the spot we inhabit, using these adjectives in a literal sense, according to their just and natural synonymy: DUSKY, CLOUDY, and OBSCURE will of course be our reasonings on subjects above our powers of understanding; for so in a figurative sense we accept these epithets most expressive of that which is acknowledged most difficult to express—*unintelligibility*—half-comprehended notions of half-distinguished, indistinct

ting ideas, like silent shadows fleeting by in a DUSKY night, when CLOUDY vapours conceal the moon, and an OBSCURE cavern exhibiting total blackness is all which convinces us that we enjoy even partial illumination. But too much of these gloomy synonyms;—pass we to

DUTIES, ACTS, OR FORBEARANCES, ENJOINED
BY RELIGION OR MORALITY.

THAT every man has some DUTIES, and certain people have many, was never disputed till of late years, when a general release seems to have been signed by those who enjoy a self-created authority to model the moral world after a new fashion; or rather to break up its present form, and reduce it so far as in them lies to its original chaos. ACTS of justice and punishment of crimes, unmixed with any spirit of public or private revenge, the FORBEARANCE of which is a DUTY indispensable to Christians, will we hope follow hard upon such enormous transgressions, the remembrance of which ought perhaps rather to be erased than chronicled, that so the successors of such men might never hear their fathers' horrible depravity. Meantime while they yet exist, let those who mangle the bodies and libel the name of *their* superiors far in talents, birth and beauty, recollect (they love a story out of ancient Greece) how Stesichorus the poet, son of Hesiod, was said to be

I
struck

struck blind while he sung or recited his verses intended to lampoon the lovely queen of Sparta ; and though no one doubted Helena's misconduct, all joined to applaud the justice of Heaven in punishing *him* who had certainly no right to arraign it.

EAGERNESS, EARNESTNESS, VEHEMENCE,
 AVIDITY—ARDOUR IN PURSUIT.

THESE vary with their theme, I think—A man is said to follow pleasure with EAGERNESS, to seek knowledge with EARNESTNESS, to press an argument with VEHEMENCE, to thirst for power with ambitious AVIDITY, and drive a flying enemy before him with ARDOUR of pursuit. The first term and the fourth are closest in affinity, and are, if not wholly, very nearly synonymous ; as EAGERNESS implies haste to devour—and AVIDITY is only a stronger expression to the same purpose. All these may however be brought close together without tautology. In last Tuesday's long pleadings, say we for example, Berosus really spoke with such a solemn EARNESTNESS, that as my opinions were unsettled at entering the hall, my heart confessed the powers of oratory, and caught his ARDOUR for the punishment of crimes so contrary to the true spirit of benevolence and peace : but when Sempronius standing up pressed the same cause, my feelings recoiled from EAGERNESS so desperate,

rate, that it seemed rather gross AVIDITY for the blood of an unhappy fellow creature though criminal, than a zealous care for preserving the rights of humanity undisturbed.

EGREGIOUS, EMINENT, REMARKABLE,
DISTINGUISHED.

THESE although similar are not synonymous; for although a lady may be DISTINGUISHED from the common herd as a pretty woman, she need not for that reason be celebrated as an EMINENT beauty; and if she does think fit to render herself somewhat REMARKABLE for the superior elegance of her dress, it is by no means necessary she should be an EGREGIOUS fool to every new fashion; altering and changing after the caprices of others less fit to lead the way than herself.

'Tis said too with propriety enough, that Umbra is a fellow of so little original consequence, that fighting to be DISTINGUISHED he is obliged to make himself REMARKABLE by imitating the manners and even foibles of his more important friends, and by lamenting in himself some errors which he never committed, and some faults he was never known to possess. This is like a child who climbs on an ant-hillock to make it-self EMINENT:—'tis true; nor can poor Umbra with all his endeavours procure to himself any

higher character from society, but that of being, as Iago says, EGREGIOUSLY an ass.

ELABORATE, WELL-WROUGHT, HIGHLY
FINISHED, &c.

THE first of these is the elegant word which the others explain by periphrasis. We say an ELABORATE work usually commands respect, while another less HIGHLY FINISHED steals away our fondness.—What I wrote fastest, Pope tells his friend in confidence, always pleased best; yet was Pope's peculiar forte rather correct nicety than bold excellence. If however we use the first word for a poem—'tis better when speaking of mechanic art to take up the second or third. A table neatly inlaid we praise by saying how WELL WROUGHT it is; and commend the polishing and godrooning silver plate, by observing that 'tis HIGHLY FINISHED. It may be here observed, that workmanship properly so called is carried to its acme of ingenuity in England, superior to any country upon earth—while German artificers are infinitely beyond Italian ones, who seem not to be endued with patience sufficient even to desire perfection, being contented the moment strong effect has been produced.—The harmony of German musick is for that reason far more ELABORATE than any thing we can find in the simplicity animated
by

by genius of the Italian schools, where the effect is confessedly more powerful.

TO ELECT, TO SELECT, TO CHOOSE.

THESE verbs, though nearly synonymous, are yet appropriated in the language of conversation, where a lady will tell you that she has no power to CHOOSE her own partner even in a dance, but must wait till the master of the ceremonies has gone round to SELECT among the gentlemen present one for that purpose. If he is of consideration in the country, and likely to be ELECTED member of parliament for the borough at his father's death, she will notwithstanding be well enough pleased with his choice, and her mother will take tickets next season for the master's benefit ball to shew her gratitude for this mark of his attention, and to secure its continuance till her daughters are disposed of.

TO EMANCIPATE, TO SET FREE, TO MANUMIT,
OR DELIVER FROM SLAVERY.

THESE words, though all productive of the most pleasing ideas, are not for that reason strictly synonymous: the third particularly implies the power of doing an act with our own hands, and must shortly become useless; for
who

who can MANUMIT when servitude shall be no more? When the human soul however is SET FREE from all corporal temptations, by the dissolution of that body which contains it, how will theirs rejoice that have from pure motives, from honest and generous principles, contributed towards EMANCIPATING the Blacks, and DELIVERING them FROM SLAVERY! How much more still will those have reason to rejoice that never abused authority and power, while such precious jewels were committed to their charge! or helped to bring forward this extraordinary yet apparently half necessary disposition in the world to close up every breach of distinction, and tear away the boundaries 'twixt man and man; those once sacred limits, long prescribed by society; and permitted if not actually appointed by Heaven, as guardians of civilized life!

TO ENDURE, TO BEAR, TO SUPPORT, TO
SUSTAIN, TO UNDERGO,

ARE very near to a very exact synonymy; only that the first verb implies somewhat of patience, which the others do not, and I feel too as if the last was more of an active quality than the others.—We may observe for instance, that tranquil and sedate spirits ENDURE afflictions of the mind which strong and vigorous imaginations can scarcely UNDERGO; as in bodily distresses,

treffes, experience has informed us, that the robust and able mariner is less capable of **SUSTAINING** himself in a famine, and **BEARS** to be put on short allowance with less power to support the change, than men more feeble by nature:—the truth is, he requires more food, and the loss of it destroys him much sooner.—Those seamen who came across the Atlantic with brave Captain Inglefield in an open boat, were the weakest sailors of his crew—the strong ones died of hunger; and it may be remembered that a woman came alive out of the black hole at Calcutta—where so many men perished for want of air and water.

**ENEMY, OPPONENT, ANTAGONIST,
ADVERSARY, FOE.**

THE English are sometimes laughed at by other nations, because with us these words are not as with them, perfectly synonymous.—The second and third however are best used, I believe, to express immediate and particular contest, though perhaps without any personal ill will; the ~~first~~ fourth, and fifth denote resolute and lasting enmity. Those who cannot conceive opposition without rancour, or struggle without malevolence, must be taught by a trifling example. For though Tancred was my **OPPONENT**, says a true Briton, when we contested the county election two years ago, and each

each party delighted in whetting their favourite against his ANTAGONIST with absurd eagerness and empty passion; as all that violence and fury was but intended to serve a transitory purpose, I see not that we need be settled ENEMIES for this reason; but if the foolish fellow will be an ADVERSARY, let him at least be an open and declared one, not a silent, private, or insidious FOE.

This last substantive is I think peculiarly energetick, and happily applied in Otway's finest drama: no one who remembers Barry can forget the general shudder when he said,

I've heard how desperate wretches like myself
Have wander'd out at this dead time o' night
To meet the FOE of mankind in his walk.

VENICE PRESERVED.

ENTERTAINMENT, AMUSEMENT, DIVERSION,
RECREATION, PASTIME.

THESE agreeable substantives, never in such use as now, are of various descriptions, though still approaching to synonymy. The first has a metaphorical reference to hospitable treatment, and the fourth to a restoration of the body's exhausted particles by food: I should therefore willingly in intellectual cases consider agreeable conversation as the most delightful ENTERTAINMENT to the mind, and a cheerful hour or evening's chat with intelligent well-bred friends,
the

the most pleasant of all moments—because spent in true RECREATION. One's ideas spring and shoot forth in a congenial soil with new and fresh vigour, while eager to imbibe the communication from those who impart it, and feel new powers rise in the soul at approach of the kindred attraction. Some other PASTIMES however must be admitted, or we should constrain life too much, and vary it too little. As a remedy to this evil, and in order to DIVERT, or turn away our thoughts from too serious reflection, cards have been invented:—but as they fatigue the mind with useless attention, in almost an equal or superior degree with many an art and science, while the body is chained down to a sedentary posture as completely as study could herself have detained it, I rejoice exceedingly that *our* Gothick ancestors have taught *us* in England, to draw the most animating and manly AMUSEMENT from the sports of the field; innocent and cheerful pleasures, taken moderately in our neighbour's company and presence, the only DIVERSIONS properly so called, that are at once natural and rational for humanity to exult in, as lords of the creation, to whom original command was given to replenish the earth and subdue its brute inhabitants, by cultivating the friendship of some, and entering into a league against others, whose destructive temper and disposition help to disturb the peace of the forest and the warble of the groves.

ENVY,

ENVY, EMULATION, RIVALRY.

THOSE writers who flatter human nature, no doubt in order to mend it, by tempting their readers to merit praise so desirable, tell us that the two first of these are *not* synonymous, and I hope they are right. The first is however so black and detestable a vice, that I tremble to see any elegant head-dress given to cover and conceal the snakes under the pleasing appearance of EMULATION; and am well persuaded that one cannot be too cautious of encouraging RIVALRY among children or young persons, lest the EMULATION we excite may degenerate into ENVY, and lest a progress in arts and sciences should be ill obtained at the too dear expence of purity and virtue.

ESTEEM, VENERATION, REGARD, VALUE.

THOUGH the second of these substantives does most certainly include all the rest, yet may they all subsist, and are actually oftenest found without it.

EXAMPLE.

Every man has in the course of a moderately long life, set I suppose an immense VALUE upon some mistress little deserving his ESTEEM, some servant who never merited his REGARD, or on
some

some friend who had still fewer claims to his VENERATION; but it was the opinion of a wise man I once knew, that the REGARD even of a great mind might be won without difficulty by skilful people, without any eminent qualifications at all, merely from a diligent application of those inferior ones that render some persons in the world useful if not absolutely necessary to others. This power is however better called influence, than any term in our synonymy; though we can scarce refuse them that of VALUE, when those for whom all mankind have a just ESTEEM cannot go on without them.

TO EXCUSE, TO EXTENUATE, TO APOLOGIZE,

ARE verbs very nearly yet not strictly synonymous, while 'tis surely not dishonourable to APOLOGIZE for faults that will scarce admit EXTENUATION; because the act of APOLOGIZING implies a half confession of the crime or error, while he who produces false motives as an excuse, or urges some flaw in his opponent's character by way of EXTENUATING the offence, designs that you should still think he was right from the first, and that you should even confess your misapprehension of his past conduct. This is adding meanness to injury; and very differently does Philips make the son of Achilles behave, when slightly APOLOGIZING to Hermione he nobly avows that fault his heart permitted

mitted him not to avoid, and says to the lady he has ill treated, that

Pyrrhus shall ne'er approve his own injustice,
Or form EXCUSES when his heart condemns him.

I should be sorry this sentiment were found in L'Andromaque de Racine, from whence the play is taken; it ought to be that of an ancient Greek only, or an honest Englishman.

TO EXTEND, TO STRETCH, TO AMPLIFY,
TO DILATE.

IN a mere literal sense these verbs are each retreating from synonymy, or connection with the others: for if gold for instance does admit easily of being EXTENDED, we can scarce call that AMPLIFYING which rather implies *diminishing* its parts, even in the very act of DILATING them; although by dint of STRETCHING them forward, space certainly becomes occupied in a longer not wider direction.

Speaking figuratively of writers or conversers, we say the man AMPLIFIES when he crowds superfluous circumstances around his story, in order to increase its importance by swelling its bulk; and that he EXTENDS himself on such a subject, when he wearies the readers or audience with drawing into length some trifling fact that naturally lies close and low; or when at the expence of solidity he DILATES his arguments

ments till they become diffused into feebleness, and evaporates all his meaning into air. The Queen of Dulness then sits in fullest majesty, when, as Mr. Pope describes,

Her AMPLE presence fills up all the space,
A veil of fogs DILATES her awful face.

TO EXTOL, TO PRAISE, TO COMMEND, TO
CELEBRATE.

IT seems as if commendation stood lowest on this scale, if scale it is, and meanest, if we lay the words on a parallel line together; yet I believe 'tis generally understood that we COMMEND virtue, while we CELEBRATE knowledge, and that we feel disposed to PRAISE a man's learning, whose genius we EXTOL. Should this method of considering the verbs in question be approved, a foreigner might, after perusing what our greatest critic has thought fit to say of our greatest poets, be styled judicious for asserting among his own countrymen that Doctor Johnson COMMENDS Isaac Watts with delight, and CELEBRATES with pleasure the superiority of Dryden; that he PRAISES Pope and Addison with deliberate and calm esteem of their great merit, while Shakespeare's general powers and Milton's Paradise Lost are by him justly and zealously EXTOLLED above them all.

EXUBERANT,

EXUBERANT, REDUNDANT, SUPERFLUOUS,

SEEM to run up into a climax of plenitude, best explained by a trifling example; as if one should say, what I have heard to be strictly true, that travellers going up the river Senegal, in order to explore the country, and enable themselves by experience to relate such effects as follow naturally the fervour of an African climate, found the grass and foilage on its banks so copious, and the flowers so excessively EXUBERANT, that our sailors fainted from the SUPERFLUOUS fragrance; while the philosophical individuals of this discovering party attributed the lavish excess of vegetation not wholly to the penetrating warmth of a vertical sun, but to those enriching rains which are so REDUNDANT in that country at certain periods of the year.

EYE AND SIGHT

ARE sometimes, in somewhat like a figurative sense, nearly synonymous. A foreigner will be shewn a prospect from Richmond Hill, or among the more contracted views round Bath perhaps, with these words—A pretty country here within the EYE; reflecting possibly upon the stretch of SIGHT required at Mount Cashel, or that which from the first mountain beyond Pont Bonvoisin commands those extensive provinces

vinces of France, which seen for the first time create a strong surprise upon the mind, and astonish vision while they reach beyond it.

My SIGHT grows weak, or my EYE fails me, is synonymous in common conversation; and Dr. Beattie says most wisely, that many a metaphysical dispute has grown out of the affinity of these two substantives, which sometimes may, and sometimes ought not to be used each for other. See the Essay on Truth, part ii. chap. 2, sect. 1. “*I see a strange SIGHT, &c.*”

Quotation only mangles books like those: they should be read carefully, and read through; and in our days *should be got by heart.*

FABLE, FICTION, APOLOGUE, ALLEGORY,

ARE nearly allied, though not exactly synonymous; for the third though a better word is commonly sunk in conversation, and the first substituted in its place: meantime we must remember that all the rest are included in the term FICTION, which implies any tale not by the teller intended to be believed; and among these FABLE or APOLOGUE is perhaps of highest antiquity, and ALLEGORY of more peculiar and appropriate invention. The first is however in general acceptation confined to that kind of writing, which in order to give poignancy to instruction, bestows character and language on brute or inanimate beings, deducing from their
fictitious

fictitious discourses some moral or some satire applicable to manners and to life. Æsop in ancient days, and La Fontaine in modern ones, have played the trick with most success; and those who should seek distinction by the same method, would gain *now* no praise higher than that of good imitators. The earliest APOLOGUE or FABLE upon record is Jotham's, preserved in Scripture (see the book of Judges, chap. ix.): but the East was parent of ALLEGORY, and this story of the trees is an admirable work of fancy, considering the age he lived in, and his own peculiarity of situation. Menenius scarce composed a better nine hundred and sixty years after, when the world had taken many deeper shades of colouring than in those old times when Greece herself was wrapt in a mist of FABLE, and nothing meets us *there* but Centaurs and Lapithæ as contemporaries (so says Bede at least) with Abimelech or Thola, judges of Israel. When rebellious Rome was brought to reason by her old senator's wisdom, and ingenious application of his APOLOGUE concerning the belly and the members, life was digested into another form, and Themistocles bore due sway over a highly polished state, though no one in it turned their eyes towards Italy, to view there the future ruler of the world. Our accounts meantime concerning the Hesperides, and golden apples fruit of those fortunate islands, and guarded by a *dragon*, may properly be styled FICTIONS, founded as we now have reason

to

to suppose upon the story of Eve's temptation by the *serpent*. Virgil's tale of the Harpies, and his description of Æneas's descent into hell, claim the like appellative; they were allusions to the Eleusinian Mysteries no doubt, yet never meant to be believed or studied but as poetical FICTIONS. I know not whether Hesiod's beautiful invention of the Rise of Woman will be allowed me as strictly ALLEGORICAL: if not, I recollect *no* ancient ALLEGORY anterior to that, which Phoenix, in the ninth book of the Iliad, relates to soften Achilles, where he tells him that prayers are Jove's daughters, and how they have lame feet, wrinkled faces, &c.

ALLEGORY seems in fact to possess herself of an exclusive mode of teaching truth by personification of qualities good or bad;

Giving to airy nothing

A local habitation and a name.

The best our English language can afford are dispersed up and down our periodical papers, Spectator, Adventurer, Rambler. The Visions of Mirza and the Mount of Miseries are incomparable pieces of writing in the first-named. The story of Sultan Amurath in the second. Wit and Learning, Rest and Labour, are the admirable ALLEGORIES of Johnson, who said the last of these, Rest and Labour, was his favourite composition among all that the Rambler contains.

Moore's Female Seducers too is exquisitely pretty; but I heard lately it was not Moore's

K

work,

work, but written by Broome, who furnished so many good verses and notes in the translation of Homer's *Odyſſey*.

FAME, RENOWN, REPUTATION, CELEBRITY,
NOTORIETY.

THESE rational objects of turbulent deſire, theſe words which have prompted ſo many actions good and bad, are not, though all delightful, exactly ſynonymous. The firſt however is of no doubtful origin—*Græco fonte cadat*—and ſwelling to capacious ſize, while it retains its primæval purity, receives the reſt as tributary ſtreams into its boſom. CELEBRITY is of a weaker degree in ſtrength, and narrower in extent; and as many a man finds it poſſible to obtain CELEBRITY, which commands—and juſtly—the admiration of his own ſmall circle, he fits content, nor ſtirſ out on't to venture claims upon RENOWN, for ſcience, heroism, or virtue; leaving the trump of FAME at liberty to convey names of more importance to future ages, and regions far remote. The third ſubſtantive upon this ſhining liſt is ofteneſt expreſſive of the point of honour. A ſoldier loſes REPUTATION if he lingers in his tent at the hour of battle; a ſcholar, if he ſuffers himſelf to be ſuſpected of publiſhing in his own name what was indeed written by another; and a trader, if he delays payment too long after the ſtated time. A woman's

man's REPUTATION is forfeited if she admits the other sex to privacy: thus we say not familiarly, Such people have blackened their FAME, or injured their RENOWN, for most probably they never had any; and for their NOTORIETY, *that* is disgracefully increased. But each individual has a REPUTATION that is not only dear, but in our country indispensably necessary to their reception and well-being through the great journey of life; and he who tears or tempts it from them has their ruin to answer for.

The epigram on this subject so often quoted in gay company, is for all these reasons to be considered as false wit, because FAME and REPUTATION are not synonymous:

What's FAME with us, by custom of our nation
Is 'mongst you women styl'd your REPUTATION;
About them both why keep we such a pothor?
Part you with one, and I'll give up the other.

This however is an unequal venture; a man may do well enough without FAME, but how will the woman go on when she has lost her REPUTATION?—She may indeed be then good enough for the coward, the bankrupt, and the plagiarist, and as *notorious* as the worst of them.

FAMILIAR, INTIMATE, OF EASY INTERCOURSE,

ARE by no means synonymous: for one may be OF EASY INTERCOURSE with all, and FAMI-

LIAR to many; yet FRIENDLY to few, and possibly INTIMATE—as I call intimate, having entire confidence and no thought concealed from the object of true intimacy—*with none*. Lord Bacon says, A man who has no friend had best quit the stage; and I remember a man much delighted in by the upper ranks of society in London some twenty years ago, who upon a trifling embarrassment in his pecuniary affairs hanged himself behind the stable door, to the astonishment of all who knew him as the liveliest companion and most agreeable converser breathing. What upon earth, said one at our house, could have made —— hang himself?—Why, just his having a multitude of acquaintance, replied Dr. Johnson, and ne’er a friend. *Cor ne edito* is the old axiom, and surely mankind have some claim on the confidence of each other: for although Bishop Porteus says that particular friendships might be well sunk in general philanthropy,—we must remember that our blessed Saviour himself loved one apostle as a favourite, and one disciple as a FRIEND, for whose death he wept too, though endued with power to restore him.

With regard to worldly wisdom, we see at once, that every person skilled in life and manners must be OF EASY INTERCOURSE; or he will shut out all information, and soon find himself, though free from vice or folly, disqualified exceedingly for business as for pleasure; losing besides, his best hope of assistance in a
day

day of distress; for the reserved man must not expect friends officiously to serve and help *him*, whose self-sufficiency in thus keeping unusual distance from his equals, is punished justly enough by their retaliation in the hour when society is wanted, and a more gregarious disposition would have procured comfort and solace at least from company—if not, as often happens, solid benefit. Yet though to be FAMILIAR with almost all is advisable, 'tis more prudent and natural to be INTIMATE only with one; as by exposing in various places the interior of one's heart, little good is done, and much hazard incurred. Meantime, if you once let a FRIEND share your INTIMACY, policy as well as virtue feels interested that he may keep his post:—and much friendship may certainly be shewn a man, which he likes better, and you perhaps bestow more willingly, than that unbounded confidence which possibly distresses him, and a little endangers you. Martial lived much in such an age as ours, and he says:

*Si vitare velis acerba quædam,
Et tristes animi cavere morsus,
Nulli te facias nimis sodalem,
Gaudebis minus, et minus dolebis.*

FANCY, IMAGINATION.

FANCY! whose delusions vain
Sport themselves with human brain,

Rival

Rival thou of nature's pow'r !
 Canst from thy exhaustless store
 Bid a tide of sorrow flow,
 And whelm the soul in deepest woe,
 Or in the twinkling of an eye
 Raise it to mirth and jollity.
 Dreams and shadows by thee stand,
 Taught to run at thy command—
 And along the wanton air
 Flit like empty gossamer.

MERRICK.

THESE elegant and airy substantives are not, as one might at first suspect, wholly synonymous. A well-instructed foreigner will soon discern, that though in poetry there seems little distinction, yet when they both come to be talked of in a conversation circle we do say, that Milton has displayed a boundless IMAGINATION in his poem of *Paradise Lost*—transporting us as it were into the very depths of eternity, while he describes the journey of Satan and the games of the fallen angels ; but that Pope's *Rape of the Lock* is a work of exquisite FANCY, almost emulative of Shakespeare's creative powers—not servilely imitating him. An intelligent stranger will observe too, that although we give sex very arbitrarily to personified qualities—yet he will commonly find FANCY feminine, IMAGINATION masculine, I scarce know why. But

Sure in this shadowy nook, this green resort,
 IMAGINATION holds *his* airy court ;
 Bright FANCY fans *him* with *her* painted wings,
 And to *his* sight her varying pleasures brings.

The

The French do not stick to this rule: an Allegorical Tale of Mademoiselle Bernard begins thus—

L'IMAGINATION *amante* du bonheur
Sans cesse le desire, et sans cesse le rappelle, &c.

Our translator following the original design, by making IMAGINATION feminine, has spoiled the effect of the poem. 'Tis likewise observable, that speaking physically these words are by no means synonymous, nor can be used each for other without manifest impropriety.

EXAMPLE.

We are taught by medical students to believe, that such is the near connection between soul and body—each one feels injuries offered to the other with acute and immediate sensibility; and as an instance corroborating this assertion, they point out to our enquiries the state of pregnancy in particular; likewise patients labouring under a chlorotick habit, or confirmed anorexia—who find themselves subjected by those disorders to the force of IMAGINATION in such a manner as to create in them new and unaccountable FANCIES for food, rejected by persons in perfect health, as odious and offensive:—green fruit, raw vegetables of the table, even mineral substances—as clay, chalk, coals and the like, which soon as the complaint is removed are driven away, and probably return no more.

FAREWELL!

FAREWELL! ADIEU!

THE first of these adverbs, though of Runic derivation *ex parte*, runs *in toto* according to the Latin phraseology, *Vale!* or *Jubeo te bene valere*—FAREWELL! and is applicable to whatever we take leave of: whilst ADIEU! being a more modern and more pious exclamation, meaning by ellipsis—A DIEU *je vous recommande*, should in strictness be applied only to human creatures. Though this rule is not rigorously observed either in books or life, 'tis not amiss that foreigners should be apprised of it, that they may at least know such a law exists, though hourly broken; as each word is popularly put by corruption into place of the other, by those very people who, if they recollect only the well-known song in Handel's Oratorio of Jephthah beginning

Farewell, ye limpid streams, &c.

will instantly feel, and upon reflection remain convinced, that ADIEU would have been less striking there, and less pathetic, just for this unfought reason—because it would have been less proper.

TO FAST, TO USE ABSTINENCE, TO ABSTAIN
FROM FOOD.

THESE verbs are always considered as synonymous, although the second is by far most comprehensive, as it includes a variety of mortifications, and implies that we are not only induced or compelled to ABSTAIN from FOOD, but from what in this age of dissipation is equally dear to many people—amusement. 'Tis for the first reason that our State, in close alliance with our church, shuts up the theatres in Passion week; and 'tis for the second that private houses double their efforts to drive away a seriousness till now supposed necessary to inculcate.—No religion forbears to enjoin some season of ABSTINENCE, and no sect of christianity fails to approve it—even quakers fast, though by a rigid and literal acceptance of our Saviour's injunction to make no parade of their obedience, they rob us of all benefit from their example—while Romanists, continuing the pharisaical custom of *disfiguring their faces by ashes* on the first day of Lent, and praying at the *corners of the streets*, and even at the places of recreation as I have seen them at Bologna—directly and positively despise our Lord's precepts given in his sermon upon the Mount, Matthew vi. That to FAST however, and mortify the body, is good for the soul's health, is certain and undeniable. Jesus Christ set us himself the
example,

example, not only of ABSTAINING from food, but of revering old usages and stated times, choosing the term of forty days, apparently because, the deluge having lasted so long, that number of days was set apart by the Jews as a commemoration of the event. And Moses fasted forty days by divine assistance, when he received the law he was appointed to promulgate in the wilderness.—Elias too FASTED the same time. The Ninevites had forty days allowed them for averting God's judgment by ABSTINENCE and prayer. And perhaps all these may be typical of the term in which nature's last convulsions are to be included—when this terraqueous globe shall melt with sudden and fervent heat,

Form be wrapt in wasting fire,
Time be spent, and life expire.

Meanwhile all Christian nations but our own, call that ante-paschal FAST Carême, or Quaresima, or some word expressive of *forty*. Lent is only a Saxon word for the spring, denoting at what season of the year it was appointed by the primitive church; since when perhaps France has produced the brightest and most edifying examples of pious mortification, not only in Saint Louis, whose faith was so lively, that Bossuet said he appeared not merely to believe the mysteries of our holy religion, but that he acted as if he had been eye witness of them—but in his admirable descendant known
by

by the appellation of the Good Duke of Orleans, who died in 1712 a prodigy of excellence—who while he was in attendance on the court practised perpetual war against his senses, by pouring cold water in his soup at dinner, wearing a hair shirt under his linen, and sleeping on the straw mattress only—with a thousand contrivances to ward off the seducement of sensuality, in the midst of voluptuousness which surrounded him on every side. Even Paschal's austerities are not as meritorious as these, because these were endured in the midst of temptations resisted perhaps by no one but himself, at a time when even negative virtue must have proceeded from extraordinary grace—so corrupt was the society he lived in—whilst rising at four o'clock in the winter mornings without fire in his chamber *he* translated St. Paul's epistles from the Greek, adding a paraphrase and notes, of value for their learning as well as for their piety.

Such approaches to perfection—to christian perfection I mean—have perhaps never been made by any one family, as the house of Bourbon can exhibit in the life and death of Lewis the Ninth, Lewis the Twelfth, Lewis the Sixteenth, and this incomparable Duke of Orleans. May their virtues be efficacious to redeem in some measure the wickedness of a nation now become flagitious in the extreme! I have said nothing of ABSTINENCE yet as a corporeal power, although it is most certain that many
animals

animals are endued with it to an exceeding high degree. That some serpents in India lie torpid after taking in food for a prodigious while, is not however so strange as the sight of a little dormouse, which every girl at school, where they are frequently kept as play-things, can tell us, will **FAST** in spite of her mistress's efforts to feed the favourite, for many days, weeks, nay months; to the admiration of those who contemplate the feebleness of such creature's frame, and the apparent necessity its little body should naturally evince of constant repair, and daily if not hourly sustenance. But whilst the **Canary-bird** dies of want in four-and-twenty hours if not fed, the little quadruped maintains its petty powers proof against privation, from its peculiar capacity to **ABSTAIN** from **FOOD**.

FAT, FLESHY, PLUMP, WELL-FED,

WILL not however be epithets ever bestowed on either the men or beasts mentioned in the last article. The reason I have inserted these adjectives is chiefly to prevent foreigners from using them *quite* synonymously, though very closely allied: because we now and then, though rarely, apply some of them to vegetable substances, and say a **FLESHY** cherry, if speaking about one the stone of which lies deep: it could not however be called by any of the other words—unless **PLUMP** perhaps—
without

without manifest impropriety.—A corpulent man or woman is said to be *FAT*, when we have no mind to soften matters—and tell them that their *embonpoint* is agreeable; whilst *WELL-FED* is properly applied to a beast selling at market. Corpulence certainly becomes a disease in some unfortunate individuals, when every thing tends to preternatural redundancy. But for the comfort of those who delight to see mind triumph over body, we have the famous miller of Billericay in Essex, who by dint of resolute temperance, or rather a strictly abstemious diet, did actually reduce himself from the enormous weight of twenty-nine stone to twelve only, as I recollect:—thus by fasting and inhibition of sleep except for three hours in every four-and-twenty, bringing his person into the common size of common mortals, and resuming his situation and duties of life from which that intolerable bulk had for some years precluded him. And 'tis said that a gentleman of fortune, encouraged by having heard of his wife's resolution, is at this moment determining to follow so excellent an example.—Let not however any thing which he does, or I say, tend to approve or even palliate a folly often committed by young ladies, who, to prevent their being called *FAT*, ruin their health and beauty too, which best consists in *PLUMPNESS*—and which when once lost can never be restored.

FAULT,

FAULT, ERROR, OFFENCE, DEFECT, MISTAKE.

THE use of these half similar, and sometimes nearly synonymous substantives may perhaps be taught to foreigners not disagreeably by the following honest address :

If then in the course of this little work some few DEFECTS may be discovered, let not the FAULTS be magnified into OFFENCES. Some MISTAKES will always happen from negligence, and some from ERROR ; but candid readers of every nation will be willing enough to weigh general usefulness against partial deficiency ; and whatever censure may be suffered from *Italian* criticism, one is sure at least to escape derision ; that modification of superiority, which hurts so many, and reforms so few.

 FEELING, SENSIBILITY.

THE first of these words has lately so encroached upon the territories of the other, that they now seem very nearly if not wholly synonymous ; but 'tis the age for verbal nouns to increase their consequence, and from mere participles—so called, as every one knows, because they participated of both natures—are going forward to become substantives completely, and signify *things* as well as *actions* ; taking up their plural number of course, and ranking with the

nouns

nouns as if originally of their family. Among these our FEELINGS have by some modern writers been called up into the tragic drama, while they would have better suited the ladies in the boxes, than to be pronounced in poetry by players on the stage; where SENSIBILITY has long been in possession of the part, according to their Green-room cant. As I profess however to teach *talk* only, not *language*, and to teach that only to foreigners—this word must less than any be left out, for some Italians have expressed such a predilection for it (although the derivation runs widely distant from their tongue and country), that I have heard them rest our cause upon it; and those who argued in favour of British tenderness, have found out that we *could* not in our cold island be *wholly* statues, or as they say *philosophers*, whilst a word signifying such quickness of perception filled our mouths.—FEELINGS so applied will not however be easily found in a good dictionary.

FIERY, FERVID, FLAMING, FERVENT, ARDENT.

ALTHOUGH these adjectives are pressed by turns into descriptions of love and anger, religious zeal certainly claims them with most propriety, or has claimed them; for this is a quality we speak of but as it is past, and has left durable effects which prove at least the strength of the first impression. We may say
however

however with safety and civility, that the loud and FERVENT disputes among christians in the past centuries, have had few if any ill consequences with regard to our Anglican church, whose most ARDENT well-wishers now perceive it has been ever more endangered by the mine, than the battery—that under current known to those travellers who frequent the Rapids of Niagara, and observed by them slowly to sap the foundation of that rock which has so many ages braved the fury and defied all injuries committed by the torrent's power.—'Twas thus perhaps the FIERY zeal and daring attacks of the Romanists only called forth on our parts a calm and steady opposition, shewing all mankind how FLAMING violence subsides like a volcano, in darkness and in ruin; while FERVID warmth retains its generous glow, and like the light-dispensing sun burns on through time's long course, though sometimes clouded,—ever unconsumed.

FLATTERY, OBSEQUIOUSNESS, ADULATION.

THE first and the last of these seem consequences of the second, rather than synonyms; for is there any one so generous as not to require both, when they feel an OBSEQUIOUS friend clinging to their heels, and following in their path? I say both; because FLATTERY may be, and often is performed in dumb shew—witness
the

the character in Theophrastus, who diligently picks straws from his patron's beard; the officious cavalier servente, who carries his mistress's snuff-box for her, and even sometimes her dirty pocket handkerchief; and the fawning English niece, who makes sweet cordials to please the palate of a rich gouty uncle—till his will is witnessed—then leaves him to the care of a hireling nurse, and calls her hungry brothers in, to share the plunder of his fortune.

ADULATION meanwhile, which expresses a kind of worship, seems a *verbal* insult to our understanding: the true proficient in this *dulia* scorns not to express in hyperbolical phrases his unfelt admiration of our conduct, wit, or beauty. The best representation I ever saw of this, may be found in General Burgoyne's Comedy called *The Heiress*; and that I say so is neither FLATTERY NOR ADULATION, for it proceeds from sincere opinion of its excellence: still less is it OBSEQUIOUSNESS, for whilst I copy out this article the ingenious Author dies!

FLOCK, HERD, DROVE,

ARE in a certain degree synonymous, though we do to the torture of foreigners appropriate the words so as to make it ridiculous, I scarce know why, to say a FLOCK of HOGS, or a HERD * of sheep.—A DROVE of oxen is reason-

* They should be just the reverse—a *flock* of sheep always, and a *herd* of swine, deer, or goats.

able, because no one calls them so but while they are driven: when feeding on the meadow they are called a *HERD* at grass. A cluster of grapes, or a bunch of currants, are equally arbitrary; and I know no man that can tell me why we say a *covey* of partridge, a *nide* of pheasants, a flock of wild geese, and a drove of turkeys—unless the first of these alludes to their being taken in a net, and *covered* by the same; that the second means as many pheasants as are found in the *nidus* or nest; that the third is only a mere aggregate; and the turkeys are so called as the oxen are, when *driven* along the roads from Norfolk to London.—But 'tis the same when speaking of people. We appropriate particular words to particular classes, and say a *crowd* of courtiers, a *mob* of blackguards, a *troop* of soldiers, a *company* of players, a *set* of servants, and a *gang* of thieves. When a promiscuous *throng* gathers round a popular preacher either in church, or field, or conventicle, 'tis called a *congregation*; let the same persons meet in the same numbers at a playhouse, and they take the name of *audience*; at a horse-race they become *spectators*; and in an assembly-room—the *company*.

Enough of this nonsense.

FLUENCY, SMOOTHNESS, VOLUBILITY.

THESE words if applied to conversation, or even to declamation, are used in a sense nearly if not wholly synonymous; and seem to imply not only a copiousness with regard to words, but an idea as if eloquence were put in the place of instruction, and that there was more verbosity than matter concerned—Such was Pope's notion certainly, and such was Swift's.

Words are like leaves, and where they most abound,
Much fruit of sense beneath is rarely found,

says the first of these writers: yet one is never gratified by a sight of cherries nailed to a wall as I have sometimes seen them very bare of foliage in particular years; one likes rather to observe the fruit glowing through the leaves' delightful green. Pope and Swift had small conversation powers, their talent was in writing: but bullion is not current till 'tis coined; and the sea itself would stagnate with its quantity of solid contents, did not the tides toss it into active motion; while the stream whose FLUENCY preserves the clearness of its bottom, carries some grains of gold into that ocean, when like a strain of sweet VOLUBILITY in talk, it takes up the valuable part of every land through which it flows—yet by its SMOOTHNESS leaves to none a reason for complaint.

In the varieties exhibited by human manners to an observing mind, may be found perhaps

some unhappy talkers, who being copious without that SMOOTHNESS of discourse, remind one more of the brown wintry foliage sticking close to an old oak in January, or fullen beech tree, stiff in stale prejudice that yields with difficulty to new and brilliant thoughts, than of that verdant and luxurious leafy labyrinth which Pope's remark brings to our observation.

But Shakespeare, when he speaks of Biron in Love's Labour Lost, describes a truly fascinating converser; and says,

That aged ears play'd truant with his tales,
And younger hearings were quite ravished;
So sweet and VOLUBLE was his discourse.

FORGIVENES, PARDON, REMISSION OF OFFENCES.

I KNOW not whether I shall be censured for saying, that although these words are perpetually used each for the other, they can scarcely be thought synonymous in a moral or literal sense. Complete FORGIVENESS seems a shade short somehow of free PARDON, which in my notion implies absolute reinstatement in all that we enjoyed before the offence was given; and so I do believe the law considers it:—he who has once received the king's free PARDON might, I believe, if he pleased, stand for member of parliament; he is, or I am misinformed, as if he had never offended. Now surely FORGIVENESS cannot carry as full a meaning *quite*,
though

though Pope Lambertini said it did; and when he was confessor to the queen of France, insisting on her total REMISSION of cardinal de Richelieu's injuries toward her, which she agreed to—he, willing to prove her majesty's sincerity, said—"Will you permit me then to carry him this ring, as token of that heavenly FORGIVENESS?"—"Oh! *mon pere, c'est trop, c'est trop!*" cried the expiring lady. "No, madam, you *once* would have given me leave to carry him a richer present: if you FORGIVE him, send him the ring; if not, I urge your majesty no further."—"I bless him with my last breath," replied Mary de Medicis; "I forgive him, I pray for him as for *my enemy*—but I will not treat him as if he were my friend: what can I do more for *them*?—He has scarce left me a ring to leave to those I love."—So ends the story, and I think the queen REMITTED his OFFENCE; but such was not the FORGIVENESS she prayed for to *herself*, I trust. The confessor was right, therefore; but he was *strict*, which God will not be; *he* will FORGIVE even our partial REMISSION OF OFFENCES, or how would the affairs of this world go on at all? Were monarchs again to trust detected traitors, or were we to put our money and our children's in the hands of a known thief, only because we had completely FORGIVEN him, and the king had bestowed on him free PARDON, certain ruin would ensue; for we cannot be assured of *his* reformation, however we may engage our
OWN

own obedience. A lighter observation shall close the article. In an old play written by Beaumont and Fletcher, called as I remember *A Wife for a Month*, the king is poisoned; but with circumstances of strange haste and cruelty, so that the traitors not understanding well each others' minds, give doses of a different nature;—which, after torturing the wretched sufferer in a manner particularly horrible, end at last in his recovery. Other acts of treason undertaken by the same nest of villains, with the same Sorano at their head, are defeated as to their completion; all evil projects come to nothing at last, and the good king is restored to his peaceful enjoyment of the throne. *There*, in consideration of some innocent lady, sister to the principal traitor, as I recollect, he publishes an act of general amnesty and PARDON;—but he adds humorously,

Let not Sorano (only) bear my cup,
But safe retiring—live well in future.

A prudent caution, after he had been poisoned by him.

Poi le perdute penne
In pochi di rinnuova;
Cauto divien per prova,
Ne piu tradir si fa.

METASTASIO.

FORTUNE,

FORTUNE, FASHION, FAMILY, RANK, BIRTH,
NOBILITY.

STRANGERS in England, who hear us hourly celebrating our acquaintances as people that possess some one if not all of these shining though casual advantages, are apt of course to confound them; while we residents know nothing with more certainty than that they are not synonymous. A mistake however obtains upon the continent, particularly in Italy, that the first of these alone is valued in England, where commerce levels all distinctions except those bestowed by money, or as we term it FORTUNE. It is *not* so, however, nor ought to be, in a mixed government like ours, where the sovereign still retains his just prerogative of giving RANK inviolable; and surely the word itself implies at least precedence. But if in this investigating age nobility is found out to be a mere bubble, blown by the breath of kings, 'tis yet acknowledged to be an elegant, a brilliant meteor: so is the rainbow, formed by solar beams, shining through a cloud, a link to connect earth with heaven, a gay præcursor of peaceful days, I hope, and halcyon hours: *valde speciosus est in splendore suo, et manus Excelsi aperuerunt illum.*

The man who makes a FORTUNE in our country, finds a spur to his industry, and complacency in his honest gains, while contemplating the possibility of acquiring RANK for his sons;

nor

nor would his ardour in the pursuit of a life wholly lucrative be as rationally fervent, were the advantages of money-making to end in themselves, and business never settle into leisure. No; the gloomy half-independent baron, who lords it over ignorance and submissive stupidity in his vassal-guarded castle, remote from the power of a monarch that might check his arrogance of demi-dominion and tributary sway, affords indeed a horrible idea for imagination to contemplate; but the Corinthian pillar, so finely, so fancifully erected by Mr. Burke, should still be found to decorate a court. 'Tis *there* alone NOBILITY gives and receives due lustre; while those fluted columns that affect you with pleasure, seen to support the Louvre or Escorial, seize the mind with sorrow in Campo Vaccino, where the fading acanthus scarcely can be traced upon the cracked and truncated shaft—and impress one's soul with awful sensations of still blacker fate, viewed from the wastes of Balbec or Palmyra.

But we are to call over another denomination of Englishmen, who prefer the self-created title of people of FASHION, to FORTUNE, precedence, or even BIRTH itself; and *these gay creatures of the element*, with empty purses, unfurnished heads, and unnoticed FAMILIES, sprung as the insects of the Nile from a redundant superflux of opulence—contrive by the cut of a coat, the tying of a neckcloth, or fold of a robe, to obtain distinction in society, and even respect from
members

members and classes of that society, superior to themselves in every gift of nature, every acquirement of art. Nor are the flutterers unnecessary to us, neither; nor would I contribute willingly to curtail their race—whilst, like the white cloke worn at Venice, to repel the sun's heat, they really serve to shade us from talents that would dazzle, or riches that might oppress one.

The other two words remain to be discussed;—while my foreign readers, Germans and Italians, will pronounce *them* so certainly, so exactly the same, that no one but a British subject, who has in *their* minds claim to neither, could ever think of separating the ideas of BIRTH from those of FAMILY. We keep them apart, however, and call Sir Roger Mostyn for example a man of ancient and respectable FAMILY, no more, though nineteenth in descent from Edward the First, king of England, and thirteenth if I mistake not from John of Gaunt, called the great duke of Lancaster, father to Henry the Fourth. Elizabeth Percy meantime, late duchess of Northumberland, boasted and justly her illustrious BIRTH; nor can we deny that compliment to the Howards, when we have seen six of the same name and blood sit down together in the house of peers. In a word, BIRTH conveys to us more the idea of majestic dignity—the term FAMILY pays more peculiar respect to venerable antiquity, or remoteness from the present age. In England, talents too
claim

claim power to cast a gleam of glory on their lineage; and the name of Boyle is considered by every one as greater for that sole reason, I suppose, than Delaval's, although *his* pedigree be drawn from Harold, king of Norway.

FREEDOM, LIBERTY, INDEPENDANCE,
UNRESTRAINT.

OF these so fashionable words 'twere good at least to know the meaning, while their sound is ever in our ears. They are not, I think, strictly and actually synonymous, because FREEDOM seems always to require, and often even in conversation takes an ablative case after it, as FREEDOM *from* sorrow, *from* guilt, or punishment, &c. while LIBERTY claims a more positive signification, and seems to imply an original grant given by God alone—a semi-barbarous, semi-social state, like that of the Tartar nations who live by rapine, and subsist in wandering hordes—*their hand against every man, and every man's hand against them*, as was promised to their progenitor Ishmael. Yet even these as cranes obey a leader, and reject not subordination, which is paid to him who bestre members and can most readily repeat his long traced genealogy. This is rational: for superiority of wisdom may be disputed; superiority of strength may fail by age or sickness; while superiority of descent is least obnoxious to acknowledge,
and

and most easy to ascertain, of any pretension to pre-eminence. How different however are those notions of LIBERTY to those of modern democrates! who seem to mean only childish desire of total UNRESTRAINT, like that enjoyed by boys at a barring out; where blustering rebellion however grew so noisy, that the world would no longer look on upon that folly. Yet is that now the conduct of a once enlightened, polished nation; for not even Frenchmen, I trust, do yet seriously desire a return to solitary, savage, unconnected INDEPENDANCE, such as can be only possessed by wild Americans, who hunt the woods and fish the rivers singly for support, dying at last of hunger in their caverns, as do in the deserts disabled beasts of prey. Complete LIBERTY, in the present acceptation of the word, though, will soon in such a state as France finish by fresh tyrannies. Aristocracy quickly forms to herself a second-hand canopy from the fragments of kingly power; and 'tis nothing after all but such ill-judged UNRESTRAINT that makes the Baron of Transilvania so hateful and so formidable, the dread of his vassals, the abhorrence of human-kind. When the Roman *empire* was *destroyed*, these Gothic governments and feudal systems first were formed; let the votaries of airy INDEPENDANCE, or of FREEDOM armed by Phrensy against herself, keep this fact full in view.

GAY, LIVELY, PLEASANT, FACETIOUS,
CHEERFUL, BLYTHE.

THE second and last of these agreeable attributes, belonging as it should seem to mere animal spirits, may be bestowed on objects of no esteem, unless it be anticipated delight, such as one takes in the infantine sports of a happy family, or rustic feast; but such pleasures tire: and we say sometimes that Hilarius is a very CHEERFUL acquaintance, and was a particularly PLEASANT companion, till his young ones engrossed as now his whole attention; for although one wishes all possible good to the man's children, and thinks highly of him for promoting it by all due means, no patience can long endure the fatigue of hearing FACETIOUS bons mots and happy fallies of his son Dick, who promises in good time to be so GAY a fellow—or of pretty Lætitia, whom he calls a BLYTHE lass, when she jumps upon her uncle's shoulder and unties his hair behind—nor can any friendship short of brotherhood support interruption in one's talk of things important perhaps, perhaps merely entertaining, by the arrival of a nursemaid with the last LIVELY baby, eminently forward for only five months old.

Yet as all conversation is of far less consequence than the regular duties and natural pleasures of life, I rejoice sincerely in the felicity of my old acquaintance, and strive to repel the
distaste

distaste I now unluckily feel for his society, which once so pleased me—left latent envy, not delicacy, may have caused the alteration.

GESTICULATION, ACCENT, EMPHASIS, ENERGY;
ACTION IN DISCOURSE; POSTURE
AND ATTITUDE EXPRESSIVE
OF SENTIMENT.

THE great difference here seems bestowed by the words on their places, or rather by the places indeed upon the words. We call that ACTION on a theatre, which is GESTICULATION in a room; and justly: for on the stage men's passions are applied to, whilst conversation in our cold country is composed of argument or superficial chat concerning facts not easily illustrated by attitude or gesture. There is a notion got among us of late years however, that pulpit eloquence may be enforced by theatrical manners. This comes over, I believe, with travellers from the continent, where pleasure and duty alike make application to those passions by which they desire, and are content to be guided. In their instructors, therefore, those violent contortions of the body, with loud EMPHASIS and piercing accent of the voice, are not unwisely approved, which would excite no passion in *us* except contempt, and no ACTION except honest laughter, I believe: nor would an Italian audience

ence look gravely on to see a preacher of their own reciting a translated sermon upon Gentleness by Blair perhaps—with his accustomed violence of ENERGY, and sudden changes of POSTURE as if expressive of SENTIMENT, where the sentiments are such as attitude cannot express; because, to every spectator of every nation, ACTING is superfluous to argument, and renders regular discourse ridiculous. There is a national rhetoric which has its due force with its own countrymen, but can persuade and delight only in its own circle, and within its prescribed boundaries. Our great Lord Chatham would never have gained a cause in the Venetian Courts of Judicature by *his* oratory, I believe; nor would an'Avvocato di Venezia rise by *his* eloquence in our House of Commons. When Pere Bourdaloue was requested to preach a Good Friday sermon in a friend's church, they thought him late in coming to the vestry, and calling at his apartments which were close by, surprised the good old priest at seventy-six years of age dancing round the room in his night-gown to the tune of his own violin. "Oh! are you come to fetch me?" said he, "I am ready—but having fasted on this solemn occasion pretty rigorously, I felt so low and faint to-day, that without this little assistance to nature I could scarce have gone through the duty." Our story ends by saying that he went immediately, and pronounced a sermon so very passionate and pathetic, that several people were carried out in fits,

fits, and no one remained unaffected by his powers.

Would such a method of heating up those powers suit any countryman however—but a Frenchman?

GOOD BREEDING, GOOD MANNERS, DECORUM,
AND POLITENESS.

OF these engaging qualities the discriminating terms may easily, and often are confounded; although the other three form a climax of refinement, while DECORUM seems the mere subject on which they energize their powers; and 'tis owing to their different opinions of decorum which both profess, and earnestly desire to maintain, that you are treated differently at the tables of a Highland Laird at Raasay, and a Dutch Burgomaster at Amsterdam.—We put GOOD MANNERS first or last upon the list as we desire to rate its merits by art or nature—for a considerable degree of this petite morale may be expected in only semi-civilized life—and it would surprise me much *not* to find GOOD MANNERS shewn by Captain David, the Indian Chief at Detroit, or by Tippoo Sultan in his Court at Seringapatam. That lofty courtesy, which those often bestow who seldom see an equal or superior, is GOOD MANNERS, but would be ridiculous in a French or English nobleman; and I have seen some of that odd saucy condescension
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practised now and then to a laughable excess, by our provincial ladies of long descent, who unluckily brought it to the assembly-rooms of London, Bath, or Paris (I speak of the last as it was a dozen years ago), where GOOD BREEDING teaches each to *give* the momentary preference, not *take* it; and from whom the laws of DECORUM exact an artificial suppleness, and officious attention, that keeps prerogative merely by pretending to part with it on every occasion.

POLITENESS, from its very derivation, implies freedom from all asperity, an equable smoothness over which we glide or roll, and never are stopped or impeded in our course. A man of perfect GOOD BREEDING and habitual POLITENESS is the most amiable produce of social life—perhaps the rarest; when combined with literature, invaluable. Such, seven years ago, was my noble, my partial friend the Earl of Huntingdon; who united in his admirable character every talent to instruct, every power to please, and every grace to charm in conversation—and this too after sixty years, and a long series of ill health, had dreadfully impaired a person which in its best days could never have been better than barely not disagreeable.

GOOD NATURE, GOOD TEMPER, AND GOOD HUMOUR.

OUR language knowing that such qualities are only at first sight, not upon nearer examination, synonymous, has provided for them these well compounded and expressive terms.—The first stands highest far in moral life, but society would go on very sadly indeed without the other two.

EXAMPLE.

The rich and furly-mannered English merchant, whose early impressions of pure GOOD NATURE pain him when he sees sorrow unrelieved, and hears the cries of want; prompting him to give or lend large sums in charity, and to do twenty useful offices of friendship to the most distant connection of a man who once did him a trifling service formerly—may yet be, and often is, ill-tempered to excess at his club-room or tavern; the scourge of every waiter, and torment to all the cooks—till merely for want of these secondary qualities, even the very people he loves and serves desert his acquaintance, while every hand in every company is extended to the cheerful bottle companion, whose GOOD HUMOUR exhilarates his neighbours, and whose GOOD TEMPER endures the noisy mirth or offensive jests of his fellows, only because he has no principles against which they militate, and who

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perhaps never did a truly GOOD-NATURED action in all his life. Yet although the two best tempered men I ever knew were two of the most worthless—let none despise a quality which gives value to the idle, and confers regard upon the trifler; which hourly in some measure supplies the want of virtue, and best compensates for the failure of understanding.

GOODNESS, RIGHTEOUSNESS, MORAL
RECTITUDE, VIRTUE.

THESE words are very nearly if not entirely synonymous, when considered in a strict and literal sense; but as we grow more intimate with them, they shade off into a prodigious variety. When foreigners find us saying familiarly for instance—Will you have the GOODNESS, Sir, to ring that bell? they must be careful not to use the other words instead;—or when they hear the VIRTUE of strong coffee highly praised for alleviating the paroxysms of an asthma,—let them recollect that such efficacy, or idea of efficacy, can be easily annexed to *this* substantive, but not the others.—In serious talk, GOODNESS seems generally to mean patience, I think, or gentle forbearance more than any higher quality; while VIRTUE appears to imply active beneficence, or heroic greatness, displayed in some deed worthy of being recorded. MORAL RECTITUDE refers us to settled principles and long-

long-trying conduct—whilst RIGHTIOUSNESS is scarce a conversation word. Meantime every reader must necessarily be aware, that VIRTUE among women, like courage among men, is synonymous to *honour*; and should be called by no other appellation when the fear of shame, to which honour belongs, is the sole reason for their preserving it. The VIRTUE of Lucretia was that high sense of honour; the VIRTUE of Joseph was principle and MORAL RECTITUDE. Why should I do this thing, said he, and *sin against God*? And such was the case related of Sufanna, who was, from the desire of pleasing God, contented to forfeit even honour for the preservation of her VIRTUE. That was principle and MORAL RECTITUDE.

HABIT, CUSTOM.

THESE words are pretty nearly synonymous, only that one says good HABITS grow up into a settled CUSTOM of doing right, and it does not sound so well or proper if we reverse the words. The last is the serious and steady term. We observe familiarly, that Lepidus has a very disagreeable way of turning up his eyes, and making odd grimaces when he speaks, so as to lessen—especially in vulgar minds, ever more attracted by manner than by matter—the weight of his own good sense, and the brilliancy of his parts in conversation. Now as CUSTOM is fre-

quently called our second nature, this striking example should warn people against learning such tricks during youth, as may easily get confirmed in riper years—should our early HABITS thus obtain strength from practice, and want of contradiction in parents, governors, &c.

HAPPY, LUCKY, FORTUNATE, SUCCESSFUL,
PROSPEROUS.

THESE agreeable adjectives seem at first view more closely united than strict synonymy acknowledges, or cold experience finds them. We will try for an example. Fortunio, say we, was certainly a LUCKY fellow in getting that ten thousand pound prize in the lottery, when I am told he was with difficulty persuaded to purchase a ticket; but every one fancied him still more FORTUNATE when possessed of twice that sum with a very agreeable wife. Yet though in restoring his ancient family to a good estate long in the possession of his forefathers, and lately lost to them without much blame on their part, he has been thus uncommonly SUCCESSFUL; one cannot tell how to call him a HAPPY man, while his amiable lady languishes under the effects of a paralytic affection, which kills not, but wholly incapacitates her from doing the duties or enjoying the comforts of society; and his only son's deficiency of intellect, caused perhaps by this latent complaint or rather

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ther disorder of the mother, now shews itself every day more plainly to us all. These vexations would however have been greatly balanced by the uncommon wit and promising beauty of his daughter—had not the fall from her horse last summer, which put out her hip, produced a continued weakness, and lasting deformity, which seem to preclude all hope of succession to his fortune:—and I now question whether our friend Fortunio, after being so many years accounted a man singularly PROSPEROUS, is not likely enough to let melancholy reflections prey upon his spirits, till they bring on a train of nervous diseases—and die at last probably of a broken heart.

But enough and too much upon this subject, best illustrated in the story of Zeluco, where the hero is conducted through two octavo volumes, every page of which shews him successful in all his projects, yet failing of happiness in each, only because his plans were never dictated by virtue.

HERESY, DISSENSION, SCHISM.

THAT the first and last of these words are not synonymous, our Church Litany affords a proof; which prays against both. The first is however author and cause of the third; for did no man, upon the mere foundation of his own private opinion and judgment, consider his authority

thority as sufficient for teaching doctrines not to be found in Scripture (which is the very essence of HERESY)—no set of men could be found ready, at every self-sufficient fellow's call, to separate themselves from the established Church, following with solemn faces and a canting voice human precepts and institutions, instead of those first established by Divine authority, and confirmed by long usage of the wise and venerable;—which, as I take it, is the meaning of the word SCHISM: it is therefore well joined in our Litany with contempt of God's holy will and commandment.—With regard to the other word, it should signify only dispute among the several Churches and Apostles, to the which as human creatures they were subject—even the best;—for we read that there was a DISSENSION between Barnabas and Paul:—and our own Separatists, who shew such unprovoked bitterness and rancour (I know not why) against ecclesiastical arrangement and episcopal superintendency—though they of late seem to glory in the term DISSENTERS—do not yet choose to avow the appellation of SCHISMATICS:—another proof that these substantives are not synonymous.

HEALTHY, WHOLESOME,

ARE synonyms when applied to particular things. This is a HEALTHY or a WHOLESOME air,

air, say we, using the words for adjectives; adverbially too, they are taken each for other perpetually; and one hears every day how cucumbers and melons are gratifying to the palate, and pleasing in their scent, but that it is not HEALTHY OR WHOLESOME to eat much of them. Yet mistakes may still be made, if foreigners seizing even on these words use them indiscriminately—because we often accept them in a figurative sense, and say how Marcus gave his nephew WHOLESOME advice, which he not observing incurred from the school-master a little WHOLESOME correction with a rod.—Were the other word to be substituted here, the sentence would not only be vulgar, as it certainly is *now*—but laughable; and would subject a foreigner who should use it so, to derision.

HEROISM, MAGNANIMITY, GALLANTRY,
FIRMNESS.

THESE sublime and respectable, these beautiful and glorious adjuncts to true courage, have all some shadings of discrimination that distinguish them from each other, and keep them pretty clear too of all those described in pages 43—48, so distant at least that I hope no reader will refuse them a separate attention; while the HEROISM of Alexander the Great was never controverted, although he certainly showed little FIRMNESS when the death of a favourite
drove

drove him nearly to distraction, and less MAGNANIMITY when he crucified the physician who could not keep him alive. *These* qualities therefore are apparently and essentially different, and the words which express them are by no means synonymous; because acts of HEROISM may doubtless be performed by those who can boast no *greatness of mind* at all—witness Henri Quatre, who wore his white plume purposely to attract danger in the day of battle, yet meanly shrunk from the avowal of his sentiments in religion, to secure that crown which at last cost him so dear. How different was the truly MAGNANIMOUS conduct of Socrates, and of Sir Thomas More, martyrs in the great cause of piety and virtue! Nor will I omit in these degenerate days the death-despising answer of the Abbe Maury, who, when an incensed multitude were about to hang him at the lantern-post for opposing their rebellious and sacrilegious projects, crying *A la lanterne! à la lanterne* with him, replied with a vivacity heightened by just indignation—“ Et quand je serois mis à la lanterne, mes amis—en deviendriez-vous pour cela même plus éclairés?” Patterns of FIRMNESS properly so called are easily culled out from history, or life; and if the difference between this quality and *fortitude* consists in *one's* seeking occasions of endurance, which the other only professes to support without complaint,—then Mucius Scævola and Charlotte Cordet may be cited as examples of FIRMNESS, which was as glorious in Cranmer,

mer, as *astorishing* in them, who were supported only by the vain hope of human praise for actions the best half of human-kind must necessarily disapprove.—The behaviour of Archbishop Scroope, however, carried this quality further than them all—as much further as christian piety exceeds mere moral sense of self-created virtues. He, as he went on horseback to the place of execution, protested he had never taken a pleasanter ride; and arriving at the block conjured the executioner not to cut off his head at *one* blow, but at *five*. “And pray thee now be careful (added he) to sever it at the *fifth stroke*; for I bear in my arms the five wounds of Christ, and I will if possible shew myself worthy of so great an honour.” This fact the learned Doctor Parr taught me where to find; but it is a greater distinction for me to have gained it from his conversation.

With regard to GALLANTRY, which I think stands quite apart from all the rest, and has more to do with politeness than bravery—though the last is indispensable to its effects,—I had once an opportunity not actually of seeing, but of knowing with certainty a most unequivocal occasion on which it was exerted, by a man little known as saint or hero, I believe; and whose character could scarce be made of consequence to his contemporaries, even by giving an example of such GALLANT manners as would have immortalized a Greek or Roman warrior. Mr. P——, then, was passenger on board a
British

British vessel wrecked in the Irish Seas; the ship was sinking, and its long-boat filling apace: *one* other person alone could be admitted—while the cockswain kept his pistol primed, to shoot if more than *one* should attempt to enter.—P——— was ready; but a gentleman standing near him on the deck, feeble and sickly, wept bitterly for anguish at seeing *his* wretched life devoted to destruction—“ Take my place, Sir,” says Mr. P———; “ I believe I can swim a little;” and actually pushed his willing friend into the boat, committing himself to the fury of the waves. Every reader will be pleased to hear that such GALLANTRY was preserved upon a hen-coop thrown out by mere accident—not by his own swimming—from a death so dreadful.

HILL, MOUNTAIN, ROCK.

THESE beautiful diversifications of nature, without which she sinks into an insipid flatness, and brings no ideas to the mind, even in our highly cultivated country, but that sort of gossiping society which goes forward where no hindrance can be found—are by no means synonymous terms for the large uplands that adorn it. We say the Surry HILLS, the ROCKS of Dovedale, and the MOUNTAINS of Scotland or Wales; for, to do Englishmen justice, they call by the name of FELS in Westmorland, Cumberland, &c. what are not certainly worthy

thy a name of more dignity than *that*, beautiful and elegant as they are. Things rise in importance merely by their rareness; and people who have never stirred more than a hundred miles from London, will call those scenes awful which strike another by their softness and amoenity. Dr. Boerhaave, whose mind was sufficiently enlarged too, made himself ridiculous in his college by carrying a native of Parma to see the MOUNTAINS, as he termed two or three gently rising grounds, at a day's journey distance from Leyden:—and charming Miss Seward, whom no one will suspect of being cold in her conceptions of what greatness ought to be, was impatient of Mr. Whalley's frigid indifference to the heights of Matlock I believe, or the scenery round Ludlow Castle—He! who had passed winters among the glaciers of Switzerland, and spent two summers in the Alpine valleys, Chamouny and Montmelian, which no man yet has ever described so well!

TO HIRE AND TO LET

PUZZLE foreigners only because nobody will tell them that they are not synonymous: a man HIRES a house of one who LETS out lodgings;—he must not take a horse and say he has LET it, while the stable-man LET him out for the stranger to ride on, after the HIRE had been promised or paid.

HONESTY,

HONESTY, JUSTICE, INTEGRITY, FAIR DEALING,
UPRIGHTNESS, AND EQUITY.

THOUGH these terms are apparently synonymous, yet shall we find perhaps upon examination one word more elegantly adapted to persons, and one to things; a position each native however uninstructed *feels*, but foreigners must be informed of. We make our example for the present to run thus:—JUSTICE seems the characteristic of Great Britain, while the EQUITY of England's laws, the HONESTY of her country gentlemen, and the FAIR DEALING of her merchants, are noted over all Europe; yet as general philanthropy toward the whole human race, or solid INTEGRITY proved upon a single individual, are no flattering qualities, so have I had occasion to observe that our islanders are little beloved even by those very nations which are willing to acknowledge themselves enlightened by our learning, and enriched by our opulence: for although UPRIGHTNESS of character will of itself suffice to enforce respect, softer virtues must combine with it before affection can be hoped for. This is so true, that all may recollect the figure of JUSTICE painted by Raphael in the Vatican to be one of his least attractive; and the very word INTEGRITY seems insolently to imply *a round totality* of excellence, scarce expected from a faulty and finite being.

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To the examples of strict and stoic HONESTY bequeathed us by the ancients, let me add a recent one resulting from Christian intentions to please God and deny self-gratification. Mr. ——— meant to acquire a fortune by his profession in India: he was a lawyer, and should have appeared at the courts one morning, but was indisposed with a cold: his excuse for non-attendance was already written, and the servant going to carry it away, when a black merchant was announced, who told him *his* cause came on that day—that he would not ask Mr. ———’s assistance, because there were *flaws* in it—but took the liberty of offering him a bag of gold, equal in value to 1700*l.* sterling, if he would only be so kind as to stay away that morning. Our HONEST Briton sent him back directly; and dressing himself hastily, though far from well, went to the place, saw the merchant cast, and related the adventure—desiring immediate passports for England at the same time; because, as he wisely and virtuously confessed, it was possible enough to resist such an offer once, but dangerous to reside where temptations of so enormous a bulk might occur too often for humanity to combat them with success:

Where metals and marbles will melt and decay,
Fear, man, for thy virtue, and hasten away.

HONOUR,

HONOUR, DELICACY OF CONDUCT, REFINEMENT UPON VIRTUE, SCRUPULOSITY OF BEHAVIOUR, NICENESS, REPUTATION.

THE first and the last of these terms are synonymous, when a woman's chastity, a soldier's bravery, or a trader's punctuality of payment are in question: let any of those be doubted for a moment, HONOUR is sullied and REPUTATION torn. When we view the same quality in another light, it will be found that HONOUR expresses in a breath what the second, third, and fourth phrases here explain by periphrasis and circumlocution: yet does that breath comprise all that is truly DELICATE, REFINED, and SCRUPULOUSLY pure in conduct and in morals. So does not NICETY, whose acceptation is more limited, and perhaps belongs rather to what the French elegantly call the *çavoir-vivre*, and the *petite morale*—to matters of propriety and etiquette—to ceremonies of life, and the mere trappings of society. But HONOUR is honesty looked at through a microscope, where all attention is paid to the minuter parts, while the larger are considered chiefly as *exuviae*, and for the most part of course disregarded. 'Tis for this reason possibly we seldom find an overt act of HONOUR, properly so called, that does not seem to scorn, neglect, or openly offend against some cardinal or some Christian virtue. I must make myself understood by examples:

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The man who, disarming his adversary in a duel of which there is no witnesses, restores him his sword upon the instant, acts with consummate HONOUR certainly; but that such conduct militates against *prudence*, no one will deny—and if it did *not* do so, to confess the truth, there would be but little HONOUR displayed in the deed. The gentleman who discharges a gaming debt in preference to that of a tradesman, apparently prefers HONOUR to another virtue, *justice*, which is severely wounded by the exploit. And the Governor of Verdun, who shot himself to elude a trial as I remember, lost sight of *fortitude* in pursuit of HONOUR: he should have trusted his life to his country. In this sense HONOUR remains a quality slighted by religion, as promoting no man's eternal welfare, and overlooked by the law, as having nothing to do with the happiness of human life. Volunteers in virtue, as in an army, are very troublesome: good generals and experienced legislators love none but disciplined troops; and in the great march of life, he who best keeps his rank best does his duty.

HOUND, GREYHOUND, HARRIER, TERRIER.

FOREIGNERS, especially Germans, are apt to call every dog they see a *hound*, which is the transcendental word for that animal in

in High Dutch, as I have been told. In our language however it only means that species of the canine race which hunts by *scent*, and gives the tongue either upon trail or drag—so sportsmen distinguish that peculiar taint left by the foot of hair or fox, when pursued by the opening pack in a bright but dewy morning over hill and dale sweetly diversified, till

Echo, huntress once of Cynthia's train,
Repeats the pleasing harmony again ;

and the sweet animating sounds excite cheerfulness even in the sluggard's veins. Of this admirable creature, and his various denominations, much less his virtues, my little book does not mean to make the description: suffice it that I tell foreigners what no English gentleman is ignorant of—namely, how the GREY-HOUND has acquired the name ; not by his nose, for he makes no use of it *in coursing* ; while tall, swift, and quick-sighted, he depends wholly upon his eye to observe, on his long, nervous legs to overtake the flying prey : but being the only dog which without training to it will kill a badger, formerly in old English called a GRAY, and persecute him even in his retirement, he was called the GRAY HOUND ; while HARRIER and TERRIER explain their office of themselves, even by the derivation of their names alone. The first follows the HARE through all her doublings and deceits : the other, resolving to kill that fox which his more beautiful companions

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nions have pursued but lost, goes after him even into his sub-*TERRANEAN* retreat—his *earth*, as sportsmen call it—and fighting him thus under *ground* obtains the appellation, *TERRIER*, for that desperate bravery which remains un-intimidated and undiminished even by the consciousness that he is combating in an enemy's country.

HUNTING, COURSING, SHOOTING, SETTING.

THESE synonymes, like the last, are intended chiefly for those strangers who call every sport of the field—*aller à la chasse*. *Alla caccia* too the Italians call taking birds even by decoy; an amusement of the meanest kind I ever witnessed. But whatever we learn from foreign nations, 'tis never to *play*—unless at cards indeed (for getting money is alike pleasing to the natives of every country)—but the innocent and rural pastimes of one's youth can be enjoyed nowhere except at home. Of these, in our Gothic language, continental visitants will find distinctions almost innumerable; but I will point out only the very obvious ones, because, if they reside at all in distant provinces, much of the evening conversation turns upon the excellency of our dogs, and success of the chase. HUNTING then means the pursuit of hare, fox, or stag, by hounds bred for the purpose, and trained to the employ; while COURSING is

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chiefly a trial of swiftness and skill between three greyhounds held in a *leash* for the purpose of slipping them separately at the hare, which their quick eye easily discerns and finds, though among the fallows, where her brown colour and close-clapt ears conceal her, till speed seems still likelier to provide for her defence. Such too is her power and such her skill, that, in a country full of uplands and rising grounds, fewer than a leash of greyhounds can seldom catch her, so lightly does she skim the hedge rows, so swift descend the hill, before the disappointed dog, whom, turning short, she eludes; scales the steep ascent again before he is able to stop his own speed, and dipping on the other side leaves him (for want of scent) perplexed and lost, the moment she is out of his view. SHOOTING with pointers is a different diversion, and consists chiefly in your own ingenuity to take the aim; while the sagacity of your quadruped associates when they *try* a field, the grace and elegance with which they hunt it over, and the variety of attitudes in which they stand, and point the game, are wonderfully pleasing, and seduce a man to continue the sport sometimes even to serious fatigue. SETTING meantime is of a far less active genius, and fit enough for the most delicate lady to participate: as here is no blood to fright, no cruelty to shock her feelings; the pursuit in this case ending only remotely, not immediately, in the death of those partridge that fall at every

every stroke of the gunner. A fine summer evening is the true season for this amusement, when the still air and fading glow of the horizon encourage a train of reflections, not disturbed but directed by your beautiful, your obedient spaniel towards the contemplation of man's native superiority; while that lovely, that intelligent creature trusts not *himself*; but yielding his opinion to that of his master, although often well apprised by nature where the covey lies, contentedly quarters all the stubble over at command of his sovereign, appearing deeply interested too in *that* very search he could at pleasure put an immediate end to, by preferring his own often-tried experience.—When however he has permission to declare the truth, how gently, and with what flattering manners does he avow it! how meekly manifest his modest transports! while couching close for the net to pass over and close-in both himself and the game, he kindly reserves all the fatigues of the evening for himself—all pleasure and profit for his master!—But enough on this delightful theme, despised by many without knowing why; for after all it 'is man's *Magna Charta*, granted by God in days of great antiquity, to hold dominion over inferior natures, and subjugate by reason the brute creation—engaging the affections of some with our caresses, and making ourselves formidable to others by our power.

HURRY AND HASTE

ARE words very nearly synonymous—I hope not wholly so; for, if they are, Prior was guilty of notorious tautology, in an epigram of only four lines, when he says that

From her own native France as old Alison past,
 She reproach'd English Nell with neglect or with malice,
 That the flattern had left, in her HURRY and HASTE,
 Her lady's complexion and eye-brows at Calais.

Richardson calls HURRY a female word, and perhaps women do make use of it oftener than men; they consider it as synonymous to agitation, and say they have a HURRY of spirits. Should a foreigner, catching up the other word by mistake, observe that the lady's spirits are in HASTE, all would laugh, without very plainly discovering the reason of their own mirth. Do not put yourself in a HURRY so, for the business we are upon requires no immediate or violent HASTE, being a very popular and a very common expression.

 IDENTITY AND SAMENESS

WOULD be nearly synonymous in conversation language, I believe, only that as the first is a word pregnant with metaphysical controversy, we avoid it in common daily use, or at best take it up merely as a stronger expression of unchange-

unchangeable SAMENESS. Mowbray and Tourville with their everlasting IDENTITY are complained of by Lovelace in his anxious agony of mind, as companions he could not endure—while Hume would have told him, that although their manners resembled one day what they had been the last, such resemblance was no proof of IDENTITY, however it might give a SAMENESS to their character. Those indeed who resolve to doubt all they cannot prove, give themselves much unnecessary fatigue concerning the consciousness of their own existence—doubting, in good time! whether they are themselves the same persons, who, before they became philosophers, readily believed that if they set an acorn an oak would come up—and that a chicken would surely be hatched from an egg, if warmth sufficient were adduced to cause the necessary change of appearance in what was before a chicken in potentia? But such doubts and such doubters are best despised, as some of them may possibly have a real interest in considering their existence to be dubious, that escape may be effected from accounting for its errors and crimes. We should therefore be aware of these sceptics, and as little as possible, I think, dip into their books; from whence little amusement or instruction can be derived, but much SAMENESS, particularly in their discourse upon IDENTITY.

IDIOTISM, FOLLY, SIMPLICITY, FATUITY,

ARE not synonymous in colloquial language, though a medical man, speaking professionally, would make little difference between the first and last. A lady however talking familiarly about a book of travels lately published, would, I suppose, make no scruple of laughing at the poor Esquimaux's IDIOTISM, when he is described in it as looking with compassion on a chained monkey at a London show, mistaking him for a countryman in disgrace; yet at the moment she says this, and laughs at the fact, no lady supposes the man to be in a state of FATUITY—for, if he was, the jest would all be over.

Again—The travelling gipsy, who sends a servant wench endued with understanding no meaner than her own, to look for money under a stone in the scullery, while she runs away with a silver spoon, takes advantage of the girl's FOLLY, although she is strictly speaking no fool; and was the fortune-teller to obtain Mrs. Williams of Bristol's celebrity, and keep a good house over her head, she might easily be tricked in her turn by the self-same wench, if entrusted to go to market, and cater provisions for the family.

FATUITY is privation of intellect by the appointment of God.—SIMPLICITY, or as we justly call it *weakness*, gives way to cultivation, and may end in the attainment of much knowledge,

ledge, by being assiduously instructed—as infants may be pressed forward to learn what is apparently beyond their power; whilst FOLLY seems a half voluntary submission or compliance to the fascinating adroitness of another mind, not naturally superior, but skilful in the arts of binding imagination by sympathy, audacity, or pathos; witness the ingenuity of swindlers, guineadroppers, and the rest. That this submissive flexibility of temper may be driven up to IDIOTISM is so true, that I once saw a rich trader present a conjuring chymist with a hundred pounds, only for telling him that, if he would grind his cochineal finer, it would go further; and a lad of past fifteen years old persuaded to burn his fiddle, because, said his play-mates, there is a new discovery now, that fiddle ashes sell for a crown the ounce, as there is nothing else found out so certain a cure for the dropsy. We call this power, making FOOLS of the people; and truly do we call it so, when mankind are willing to be duped between delusion and collusion, so far that they are contented to bury themselves chin-deep in earth at the suggestion of one mountebank, and listen to tales of animal magnetism propagated for the pecuniary advantage of another. All the *vis comica* of Ben Jonson's plays consists in the gratification of our spleen, by seeing men *fooled* chiefly with the assistance of their own avarice, or other vicious appetites, till artful knaves knowing how to stimulate the same, dupe them into IDIOTISM; whilst,

whilst, on the other hand, his spirit of poetical justice satisfies at last our honest indignation, by exhibiting the punishment of those who take advantage of their neighbour's *weakness*, to compensate for the defect in their own strength: as no man sure is much less wise than he who is but just cunning enough to trick his empty unsuspecting neighbour.—

See Mosca, Volpone, Subtle, and the rest.

IDLE, INDOLENT, SLOTHFUL, INACTIVE, LAZY,

THOUGH none of these epithets, would suit ill some useless members of society, yet INDOLENT seems the word appropriated in conversation language to the upper ranks of it.—We say an INDOLENT prince, and an INACTIVE minister, a LAZY girl, and an IDLE boy. The third adjective seems for the most part attributed to brute animals; and we read that some serpents in India are providentially of so SLOTHFUL a nature, that after filling with food, they remain torpid and, as it were, totally lifeless, so as to be destroyed without danger to the pursuers.

Prior's John and Joan is a striking and durable picture of opulent inactivity—while

They ate and slept (good folks) what then?
 Why then they slept and ate again,
 No man's good deeds did they commend,
 So never rais'd themselves a friend:

No

No man's defects fought they to know,
 So never made themselves a foe,
 If human things went ill or well,
 If changing empires rose or fell;
 The morning pass'd, the evening came,
 And found this couple still the same—

with many other equally excellent verses descriptive of some lord and lady, as it was once told me, with whom the poet had passed a month in the country, when his wit first attracted the notice of mankind; but on whom the slight impression that it made, prompted him to revenge their neglect by this mock epitaph, written long before the parties died. Dryden censures this quality, and satirizes it very ingeniously in his *Cleomenes*; where the Egyptian King is represented as desirous to shorten his name, that his fatigue in writing it might be somewhat alleviated—a circumstance he picked up, I believe, from the anecdotes of *Sanctius II.* of Spain, surnamed the *IDLE*—contemporary with our *Henry I.*—Dryden was a mighty reader of Spanish literature. Doctor Johnson however does not speak of it as borrowed: and as of Fielding, who had not reach of mind enough to see as Johnson did, how finely the character was coloured by this incident—*He* ridicules, and teaches others to ridicule it, in his *Tom Thumb the Great*.

Come, Dollallola—curse that odious name!
 By Heavens I'll change it into Doll or Loll,
 Or any civil monosyllable
 That will not tire my tongue.

ILLUSION,

ILLUSION, DELUSION, PHANTASM,

THOUGH not synonymous, are near enough to be very easily confounded, at least by strangers; while we natives know so certainly how to place these words, that we say properly enough, that if a person is under so strong a DELUSION as to believe himself removed for some strange crime or fancied excellence beyond the common limits of humanity, he may soon come to imagine himself surrounded by sad or gay ILLUSIONS, out of the ordinary course of nature; and if he feeds such notions in solitude, nor seeks recourse from medicine in due time—his *friends* (as one's relations are popularly called) will soon pronounce him statutably mad—and, contenting themselves with enjoying his *real* estate, leave our DELUDED friend to converse with PHANTASMS in a perpetual and strict confinement.

 INCREDULOUS, UNBELIEVING, HARD OF BELIEF.

THE first of these words, though in derivative strictness perhaps synonymous to the second, is not so used in common conversation. We say of a man who refuses credit to Christian truths, that he is an UNBELIEVING hearer of the word, not that he is an INCREDULOUS fellow;

fellow; as we should soon affirm of him who was so **HARD OF BELIEF** as to doubt the existence of regular and periodical monsoons in one part of the globe, solely because he had still inhabited another where the winds were always variable. That person is most properly called **INCREDULOUS** who steadily refuses his testimony even to known facts, without the immediate evidence of his senses to confirm them; which when he has received however, he is no longer *faithless*, but *believing*, as said our Lord to Saint Thomas.

INEXORABLE AND INFLEXIBLE

ARE not synonymous, although the effects resulting from such qualities are precisely the same; our first man refusing to hear the voice of entreaty, the second never bending to it tho' he *does* hear. Both at first sight appear to be dispositions purely hateful, yet both may be pressed into the cause of virtue.

A man resolv'd and steady to his trust,
INFLEXIBLE to ill, and obstinately just,

is a favourite with Addison; and we will hope that such an unbending character will not shew softness in the wrong place, but be for ever **INEXORABLE** to the seducing voice of temptation.

INFIDELITY,

INFIDELITY, ATHEISM, DEISM, SOCINIANISM.

THAT these terms are not synonymous will be readily allowed, particularly by those who are of the last named fashionable persuasion—and justly—as Faustus Socinus, the head of their sect, professed to have written against the ATHEISTS; but lost his manuscripts in a popular insurrection at Cracow, in the year 1538, when he himself escaped with difficulty from the fury of the populace. His followers however can scarcely be offended by finding themselves ranked under the widely-spreading banner of INFIDELITY, while we who believe and are sure that Jesus was the Son of God—have a right to tax those people as Infidels that endeavour to despoil our Redeemer of his divinity, when he himself expressly said to his disciple Philip, that he and his Father were one :

Philippe! qui videt me, videt et Patrem; Quomodo tu dicis, Ostende nobis Patrem.

Nor can I guess why they should wish to be called Christians—a mere contradiction in terms—while 'tis acknowledged that God and Man are one Christ; so that notwithstanding they may revere and obey some precepts given by Jesus, they cannot with propriety be denominated Christians—the mystic vestment of our Divine Master being, tho' of many colours, sound yet without a seam—woven from the top through-
out.

out.—Calvinism, properly so called, affords them no shelter, certainly. Servetus was burned at Geneva for propagating similar doctrines; nor would *Faustus* Socinus have escaped with reproofs and cautions only, as his uncle *Laelius* did, had Calvin lived to read in the writings of the nephew the fruits of his ill-judged lenity towards the uncle. But whilst *he* was exercising his self-created authority in Switzerland, and was jestingly called by some the new pope of Geneva, Socinus prudently contented himself with enjoying the luxuries of a court;—being protected at Florence till the year 1754 by Francis de Medicis Grand Duke of Tuscany, as my Italian friends have informed me. DEISM is therefore, so far as I am capable to comprehend the *creed of unbelief*, synonymous to SOCINIANISM, well understood; and ranges under its banner numberless other shades of INFIDELITY which come forward with new names from day to day—Freethinkers, Sceptics, Esprits forts, &c.

Unfinish'd things one knows not what to call,
Their generation's so equivocal.

Thus dubious and composite colours strive for the distinction of a season, under appellations unheard of before perhaps; accommodating themselves to modern taste and prejudice—named, admired, forgotten even by the boys and girls who searched fresh titles of honour for them whilst in favour. Such were once the emperor's eye, the *soupir etouffé*, the *boue de Paris*,

ris, and so forth. They fade, and die, and shrink from fashion's train, however—while the primitive tints vary not name or nature so long as the sun endureth.

Since the above was written I've been told that SOCINIANS only deny the divinity of Christ, while DEISTS doubt even his mission. This certainly does bring the followers of Socinus at least as near to the true Christian Church, as are the rational and orthodox followers of Mahomet; for *he* too acknowledged the Son of Mary as a prophet.

INNOCENCE AND SIMPLICITY.

THESE words are synonymous in a literal sense, and likewise when applied to the state of babyhood; where they prove their influence over the hardest hearts, and charm beyond the utmost power of that virtue into which the first can ever be enlarged, or that wisdom of which the last is the only true foundation. When figurative, and applied to literary works, they are too commonly separated—for we admire the SIMPLICITY of many Latin poems, some English ones, and above all the French tales of La Fontaine, which for their INNOCENCE can scarcely be celebrated.—But freedom from superfluous ornament is our familiar idea of SIMPLICITY in the belles lettres and fine arts, while those beauties must be very strong marked
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at last which unadorned can please; nor would I advise the inferior class of writers to imitate that naked plainness which is so justly admired in Homer or Thucydides;—recollecting, that though Julius Cæsar's head strikes you with reverence by its baldness, that of Cleopatra shews to most advantage when we figure to ourselves the expiring beauty, and Charmion settling her hair and diadem so as to look graceful even in death.

Munditiis capimur—nec sint sine lege capilli.

That foreigners may be led into no mistakes, let us tell them that, speaking of these two words with reference to medicine, they are by no means synonymous:—we say such food or physick may be taken with INNOCENCE: the other term won't do.

INNOVATION, SPIRIT OF CHANGING, DESIRE
OF NOVELTY.

'TIS only the last which causes the existence of the former; were there not that DESIRE OF NOVELTY and SPIRIT OF CHANGING in the world, fewer INNOVATIONS would perplex mankind, and fewer misfortunes distress them.—“ Time (says my Lord Bacon) is the greatest INNOVATOR, seeing he evermore bringeth in somewhat new: yet although termed hasty-footed, I would our modern state-menders were no
more

more hasty than he—as Time waiteth still the ripening of matters, before he putteth forth a hand to gather or shake them down.” What would such a thinker have thought of the present INNOVATING age? He would have seen that it was change without novelty, and that our present instructors of the human race are struggling to pick up all which Time had flung away—all that was unripe, all that was rotten in politics: let such at least keep far from these islands—

Rise rocks between us!—and whole oceans roll!

Johnson uses the word which includes all the rest with so much aptitude and force, I cannot refuse myself the pleasure to transcribe the passage. When speaking of our admirable constitution in his *Irene*, the wise old Turk is made to reply—

If there be any land, as Fame reports,
Where equal laws restrain the prince and people;
A happy land—where circulating power
Flows thro’ each member of th’ embody’d state;
Sure, not unconscious of the mighty blessing,
Her grateful sons shine bright with every virtue:
Untainted with the lust of INNOVATION,
Sure all combine to keep her league of rule
Unbroken as the sacred chain of nature
That binds the jarring elements in peace.

INSIGNIFICANT, TRIFLING, FUTILE, LIGHT,
NUGATORY, UNIMPORTANT.

IT should seem scarce worth the while to trace synonymy so frivolous, did not experience daily shew us that NUGATORY reports, LIGHT and misty as the word their adjective derives from, invented at first perhaps by TRIFLING women, or men in their own characters no less INSIGNIFICANT, are yet capable of giving not only serious disturbance to individuals, but even to the state itself, at times become by combination of circumstances very peculiarly favourable to half-told tales, easily insinuated into empty heads; where the most FUTILE stories are most welcome, because perhaps such are soonest blown away, leaving clear room for others equally UNIMPORTANT, considering their nature, but dangerous enough if we reflect on their possible consequences.

INSOLENT, ARROGANT, SUPERCILIOUS,
PURSE-PROUD.

ADJECTIVES of a genus wholly different from the last; terms which, though not strictly synonymous, may yet too often be found predicable of one person only; especially the PURSE-PROUD gentleman, whose *aurum fulminans*, like that produced by pyrotechnical
O experi-

experiments, makes a most loud explosion—but never *carries* far, as the phrase is, or is seen capable of forming a durable impression. If however too suddenly acquired wealth has the happy faculty of broadening a fellow's features into INSOLENT levity, long sighed for admission (when once it comes) into a fashionable circle is scarce less likely to draw up the eyebrows of a youthful female into a SUPERCILIOUS sneer; nor can Literature guard her votaries from temptations to the like temper, whilst awful Erudition, ARROGANT of her own just claims, and scornful or at best negligent of petty pretensions, looks—if she vouchsafes to look at all—with somewhat like unmerited disdain upon the writer of this little book, and asks how long the *sprightly* lady has fancied herself initiated among the Gnosticks, while Error marks her pages and Ignorance guides her pen.

INVENTION, INGENUITY, ORIGINALITY,
GENIUS.

THESE terms are not synonymous certainly, though similar enough to be easily misapplied by those who are not acquainted with the manner in which we appropriate them. The first seems, for example, good for every art and every science where an appearance of new creation is produced. Homer and Herschel are alike INVENTORS, and Newton may be contented to share

share with Cervantes the praises of ORIGINALITY and GENIUS. Time has taught us however to annex meaner ideas to the word INGENUITY, made peculiar in these later days to petty contrivances and subtleness of skill, in the mechanic arts particularly, and from thence taken up, half figuratively, to express the operations of the mind. Thus while we are inclined to adore Shakespeare's astonishing powers of INVENTION, we admire Waller's INGENUITY, displayed in several little poems with wonderful dexterity and neatness—witness the Girdle, the Marriage of the Dwarfs, and the Lady who sings the Song he wrote, with two or three more.

Meantime, as no new creation can after all be produced by mortal man, so can we find nothing resembling it so strongly as fermentation, where the surprising efficiency of two bodies evidently different to produce a third unknown before, leaves chemistry in possession of the highest praise for ORIGINALITY throughout the natural world; pressing on literary students to this useful lesson—that GENIUS cannot energize its powers unless a certain portion of knowledge be provided, on which to operate and with which to *ferment*. Let idleness then no longer seek a refuge in the hope of being ORIGINAL by the mere absence of learning, which alone can inform a new-fledged writer whether his thoughts are of his own INVENTION, or of those who went before him.

Some pretty unowned verses on the death of the famous Dr. Franklin, long in my possession but never printed (to my knowledge), shall close this article.

I.

Like a Newton sublimely he soar'd
To a summit before unattain'd ;
New regions of Science explor'd,
And the palm of philosophy gain'd.

II.

From a spark which he brought from the skies,
He display'd an unparallel'd wonder ;
And we saw, with delight and surprise,
That his rod could defend us from thunder.

III.

Had he wisely but learn'd to pursue
The bright track for his talents design'd,
What a tribute of praise had been due
To this teacher and friend of mankind !

IV.

But to covet political fame
Was in him a degrading ambition ;
'Twas a spark that from Lucifer came,
And first kindled the blaze of sedition.

V.

May not Candour then write on his urn,
Here, alas ! lies a noted INVENTOR ;
Whose flame up to heaven should burn,
But inverted, descends to the centre ?

He INVENTED a stove, where the flame was contrived so as to descend instead of rising upwards.

A JOKE

A JOKE AND A JEST

ARE not exactly synonymous; the last is the pleasanter trifle of the two, and has come into play since intellect has been more diffused. We are now grown fastidious in our social pleasures, and to degrade a JEST call it a JOKE: when in former days the clown, or merry-andrew, or fool of courts and palaces, whose wit seldom rose above mere practical JOKES, was dignified by the name of JESTER. The last of these creatures upon record was taken into King Charles the First's household, where he affronted archbishop Laud; and afterwards being neglected and lost sight of in the civil war, the custom was no longer observed. City JESTERS remained longer in the world; and ninety years ago Lord Mayor's fool jumped into a custard for the last time I heard or can find trace of him.

A horrible practice however did prevail at Salisbury in Wiltshire, not more than fifty or at most sixty years ago, and was called a JOKE. I have heard Mr. Harris, the learned James Harris, tell it as a thing he remembered:—how a man there, excellent at acting the character of a lunatic, was encouraged to burst suddenly upon strangers set down to supper at an inn; where after he had terrified them all by his clamours and apparent distraction, they were dragged from under the table, chairs, &c. where

where their fears had sent them for refuge, and kindly informed by their laughing friends in the secret, that all this was nothing but a JOKE. From such dangerous devices, so perilous both to the actors and the audience, *libera nos, Domine!*

Dr. Samuel Johnson, though full of humour himself, hated a fool-born JEST, as our Shakespeare's King Henry when grown wise calls it: and I have seldom seen him much more angry than he was with me, one morning, at West Chester; while some gentleman of the town was shewing us the curiosities of so ancient and respectable a place: for our Doctor was slow, and heavy, and short-sighted; and by the time he had begun to examine and discuss one thing, our brisker Cicerone set us all going in chace of another. This went on a while; and I saw impatience struggling with civility in Johnson's countenance, when he suddenly asked me—in order to stop him, I suppose—"Pray what is this gentleman's name, who accompanies us so officiously?"—"I think they call him *Harold* (replied I); and perhaps you'll find him to be of the family of *Harold Harefoot*, he runs with us at such a rate."—"Oh! madam, you had rather crack a JOKE, I know, than stop to learn any thing I can teach; so take the road you were born to run."

JUDGMENT, DISCERNMENT, CRITICISM.

'Tis with our JUDGMENTS as our watches, none
Go just alike, yet each believes his own,

says Mr. Pope; while his arch tormentor Dennis tells us, and very rightly too, that JUDGMENT is a cool slow faculty, which attends not a man while in the rapture of poetic composition. It is not then synonymous to DISCERNMENT, which I should call an acute and penetrating power, quick-sighted ever to mark a defect, often animated enough likewise in chace of a beauty. These qualities ought above all others to unite in formation of a man of the world and a critic. Jean Rouffet says, that if Cardinal Alberoni had been as JUDICIOUS in keeping close his own sentiments from a rival or coadjutor as he was adroit to DISCERN theirs, no man could have hoped ever to reach his skill in the *ſçavoir-vivre*: whilst every writer who wishes to extend his fame through future ages, will readily agree that the CRITICISM which we all acknowledge to be a faculty happily combined of JUDGMENT and DISCERNMENT, is the true amber wherein good poetry desires to be preserved and seen through—solid yet clear, as Ovid says so sweetly,

———ut eburnea siquis
Signa tegat claro, vel candida lilia, vitro.

Such CRITICISM really and *bona fide* possesses the property falsely by the ancients attributed

buted to Asphodel, which for that reason they planted near burying-grounds, in order to supply with proper nourishment the manes of the dead.

KALENDAR, ALMANACK, REGISTER OF TIME.

THE first of these words I have written with a kappa, because scholars tell me that 'tis of Greek derivation, and comes from their verb *to call*—as the priest appointed to observe the new moon gave notice on his first discerning her appearance in the heavens by a *call* to him who presided over the sacrifices. ALMANACK is an Hebrew or Arabic word; and seems, I know not very well why, to have reference towards astrology; whilst for the true REGISTER OF TIME we must depend upon the KALENDAR. That of Numa Pompilius contented a warlike nation like the Romans for near seven hundred years; but Cæsar, who united learning and genius to his military talents, reformed the abuses which had crept in; not however changing the names, which remained the same even through Pope Gregory's still more philosophical and complete reformation, sixteen hundred years after Julius Cæsar's time; a veneration for literature and reverence for antiquity having restrained every virtuous and wise prince, nay every mad and tyrannical one, except Nero, from such presumption. *He* indeed among his
other

other strange exploits struck at the KALENDAR, intending the insertion of his own and his favourites' names; but the design died with him, and *sans-culottides* were deferred till 1793. The month Quintilis was called July, in honour of the first Cæsar, by Mark Antony during his consulate; and the like compliment was paid to Augustus after his decease, but I forget how early. No change of name has been endured from then till now. In Danet's Dictionary of Antiquities an old Roman KALENDAR is preserved, where I used to read and laugh at this article:—"From the 14th of January to the 23d, *wicked days, by order of the Senate.*" Surely the Convention must have appropriated these with great exactness, as their king's murder closed the number so completely. Every month was however under protection of some divinity; but our modern institutors of new customs despise all acknowledgments of that over-ruling Providence which they daily and hourly insult.

It is however scarce pardonable in a Christian writer to speak so lightly as I do now, when tracing the conduct of men resolved to provoke the vengeance of Heaven in its fullest extent, by the abolition of the Decalogue given by God in person to his people, and confirmed by him *incarnate* fourteen hundred and ninety years after. When the setting apart a seventh day for rest was insisted upon, our Saviour Christ said—Keep the Commandments: and though his followers changed the Jewish *sa-*
bath

baoth for the day on which he rose again from the dead, as a transaction still more interesting than the finish of creation itself—*that* day has been venerated by every sect, every modification of Christians, either by a cheerful celebration of the happiness it has ensured to us, as in the Romish church—or by a peculiar sanctity of manners and decency of behaviour, as among the protestants. No one who called himself a Christian of *any* denomination would however fail to respect a day so consecrated by repose from labour, and rational meditation on the blessings we receive; till these new instructors of mankind arose, and instituted *decades* for the mere purpose of avoiding Sunday, and cutting off from their deluded followers all communication with Heaven—lest peradventure they might receive illumination, and learn to condemn a cause so sacrilegious, a conduct so gross and shameless.

KING, SOVEREIGN, MONARCH, PRINCE, DUKE.

WORDS differing little except in etymology, and ever challenging respect from man, who first invented them in earliest ages to shew the original and necessary propensity of our nature to distinguish itself from inferior creatures equally gregarious, not merely by choosing a chief (for Heaven has bestowed that instinct on many animals, cranes, bees, &c), but by electing

electing as head of those more enlightened tribes, which form the human race, some person eminent above his fellows for some quality well understood and by them justly esteemed; fitted in short for the supreme command, by native, or acquired, or hereditary excellence—a benefactor, or the son of a benefactor to their community, to whom they in grateful regard gave titles of honour and distinction.

Thus Cambden I believe and Verstegan agree, that the term KING, of Saxon derivation, is drawn from Cyninz; whence the Tartars call their CHAN likewise—the original word, when traced to the root's extremity, signifying, as I am told, *most stout and valiant*; as the first KINGS were monster-tamers, men willingly followed by those below them in prowess, to the great labours of clearing ground, killing wild-beasts, making fenced cities and the like—first in difficulties ever, as first in place—painful though glorious pre-eminence!

Yet these were virtues of a meaner rank,
Perfections that were placed in bones and nerves;
Souls more refin'd were bent on higher views,
To civilize the rude unpolish'd world,
And lay it under the restraint of laws;
To make man mild and sociable to man,
To cultivate the wild, licentious savage
With wisdom, discipline, and liberal arts,
Th' embellishments of life.

ADDISON'S CATO.

And

And true it seems, that those who fight and kick against their KING, fight also against all and each of these; and far as they succeed return to barbarism. Oh! may the present league of royalty be crowned with just success! and save all Europe *now*, while yet 'tis time, from sin, from sorrow and confusion, and from relapse into that savage state, that returning chaos whereto every thing appears to tend! The word *REX* meantime, deriving as the Scythian *RIECKS*, the Spanish *REY*, &c. as Postel says, from an old Hebrew word signifying the *head*, seems to be the cause that kings add *that* signature to the first name now in these Christian days; for monarchs have no sur-names, but appellatives—as Henri Beau-clerc, meaning the learned; Philippe le Bel, meaning the handsome, &c. And these late writers have shewn as little learning as loyalty in finding out the king of France to be plain Louis Capet, as they call him—seeing that his ancestor *Hugh*, when the nobles chose to set him up against Charles DUKE of Lorraine, in or about the year 987, took the name of *Capet* as *head*: for surname had he none before; and 'tis no more his *name* than George *REX* is the *name* of our own gracious SOVEREIGN: his father was Hugues le Blanc, or Grand, who subdued Lothaire. *DUKE* means no more than leader or conductor of armies or of tribes, when young society began to form, and mankind rose above the brute creation by exerting his highest privilege

vilege to its noblest purpose—that of classing the ranks of humanity and fixing the limits of aggregate life. *Te DUCE* is still a half proverbial expression, and signifies attachment to our leader. Meantime *MONARCH* in the politest language well opposed to *ANARCH* and *ANARCHY*, denotes a sole and SOVEREIGN sway: *SOVERAIN* or *SOUVERAIN* implying that this *MONARCH* was *set over all*—the *universal governor*, under whom tributary *PRINCES* ruled as *first* figures—*PRINCEPS* in their own districts—while he, the head of gold, held the supreme jurisdiction, and to him all appeals were made. Four of these universal monarchies are past; and God has explicitly declared by his prophets that there shall be no more such:—he now punishes with exemplary sufferings that nation which since our Saviour's coming has alone aimed at *UNIVERSAL MONARCHY*; and shews to all the world that he who exalteth *himself* shall be abased.

KNAVERY, RASCALITY, WAGGISH FRAUD,
TRICKS.

THESE are not quite synonymous I think, the second word implying somewhat more serious than the others. All come from the petty malice and buffoonery of servants, in old aristocratic days admitted to more familiarities than now; when rank is less surely ascertained, and
more

more danger might arise from approximating one situation of life with other.

KNAVE meant *servant*; the KNAVE upon the cards in English is *valet* in French; and when Chaucer and his cotemporary writers (the elegant ones, for Chaucer wrote the high court language of his day) mention a KNAVEY child, as a boy, in opposition to a female child, or girl, he means an *heir*, the *eldest son* of the family always; because the *heir* while the father lived was a *servant*:—whence indeed the motto to the *heir* of England.

Paul, a KNAVE of Jesus Christ, is shewn in the Duke of Lauderdale's Bible; but there are doubts of that being genuine, among people conversant in such matters. Meantime RASCAL meant a lean deer; and the keeper of a nobleman or gentleman's park being the KNAVE he ofteneft conversed with, he used in sport to call him RASCAL: You make fat RASCALS, Mrs. Doll, says Falstaff on this principle.

Foreigners will now find petty TRICKS and WAGGISH FRAUDS, such as April Fool Day exhibits in remote provinces, called KNAVERY: nearer London that word seems now to mean cheats at cards, or such other paltry RASCALTIES.

KNOWLEDGE,

KNOWLEDGE, SCIENCE, WISDOM, SCHOLARSHIP,
STUDY, LEARNING, ERUDITION.

There by the well-worn taper's light,
Wearing away the watch of night,
Sat STUDY; who, with o'erfraught head,
Remember'd nothing that she read—

says our English satirist; yet in vulgar acceptation is she made nearly synonymous to the other six words of a catalogue so respectable, that their discriminations are well worthy to be traced, could a hand be found possessed of the clew commanding a maze so intricate. Till such a one appears, let *me* with trembling modesty undertake the charge of foreigners who will venture to tread with me the lovely though perplexing labyrinth, where they will find WISDOM, or *Sophia* enthroned in the midst, a gift of God alone, an energy divine, apparently spontaneous in some chosen souls, of power to endure STUDY, and through her means to obtain KNOWLEDGE; not in a limited or constrained sense do I speak it, but KNOWLEDGE of ourselves and of what stands around us; in a word, SCIENCE with her numerous ramifications; the strongest branch of which perhaps, and hardest to subdue, is that of language, man's first great distinction, the bar placed by Omnipotence to prove and to preserve the dignity of him whom he was pleased to constitute lord of his fair creation;—a gift bestowed originally

nally upon those who, when no longer innocent, were by that one great faculty alone rendered capable of every evil; insomuch that God thought fit to confound their pride by his immediate interposition, adding on that occasion miracle to punishment.

Since that unhappy hour, it has been justly accounted LEARNING for mortals to read the precepts of their ancestors, while, as one of their sweetest poets best expresses it,

We write in sand, our language grows,
And like the tide our work o'erflows.

Worse still! while birds and beasts have all of them a method whereby to comprehend the mutual sympathy of amorous emotion, or friendly intercourse, by sounds well understood; even kings and princes of the human race are obliged to call in the assistance of SCHOLARSHIP in some degree, in order to know the tongue and dialect of that fair whom they would address before they can woo her affections.

If this rhapsody is thought tedious or offensive, as setting language too high upon the scale of human acquirements, let us recollect that there is nothing worth acquiring to be had without this indispensable key to it; and although Balzac terms such STUDIES the luggage of antiquity, and Locke advises us to fill the mind with useful reflections, rather than load it with a weight of ERUDITION—it was perhaps because the first wished to conceal his own ignorance of
ancient

ancient style and dialect, under an assumed contempt; while he intended to form a phraseology wholly his own in France, and render *that* the criterion of excellence. Mr. Locke began the world a wit and critic, and half a poet, and made epigrams; and one might say with Prior,

I'm sorry, Sir, that you've discarded
The men with whom so long you herded.

But his constitution would not permit him to toil through the stiff clays of grammar, logic, or school LEARNING of any sort; disputes concerning which always put him out of humour, his biographers say, especially Mr. P. de Coste, in his Character rather than Life of Locke, printed by Mr. des Maizeaux; and so he blinded his own eyes, and those of his followers, with the dust raised by Descartes, till he kept a cloud of it thick between him and the old Aristotelians, and fancied *that* philosophy for ever exploded by French genius, in good time! and French audacity. Locke's reach of mind was such, however, he could not but know that, in order our heads should be stored with useful reflections, somewhat should be provided for us to reflect upon:—and that even moral philosophy, or ethics, must come to the grammarian for elucidation, as chronology must descend to the computist for proofs—might be shown from a couplet in the Essay on Man, where Mr. Pope

P

asserts

asserts pretty roundly—I hope without understanding himself—that

For modes of faith let graceless zealots fight,
His can't be wrong, whose life is in the right.

Now surely the Mahometan paradise is no truer, and the Mahometan faith no purer, for the good lives of some individual Mussulmen; nor will any one believe the story of Vistnoo and his Seven Metamorphoses an hour sooner, because they see some good old Bramin, who believes them faithfully, leading an innocent and praiseworthy life. Mr. Gibbon does not appear to give credit to Polytheism, or forbear to laugh at stories of those deities which were seriously enough adored by the incomparable Scipio—although he laments their exclusion.—Ridiculous!—Had then Mr. Pope only put the *personal* pronoun in place of the *possessive* one, as nominative case to the verb, and said,

He can't be wrong whose life is in the right,

it had been *quite* sufficient, and explained his own meaning clearly; which doubtless went no further than to say how a virtuous Mussulman was as valuable in the sight of his impartial Creator, as a virtuous Christian; and the morality of Scipio equally dear to God as that of my Lord Falkland or Marechal Turenne. So much for the influence of grammar on a branch of study that has often enough professed a lofty contempt of it;—and I could give
an

an' instance of its consequence with regard to historical facts too, and the art of negotiating between contending powers, and of penning treaties with correctness incapable of being eluded by interest, or denied by insensibility.

The anecdote relates to a capitulation of the Dutch garrison in Tournay, 1745, when they thought themselves restrained by an article only from acting for a limited time in any of the barrier towns; but soon found out how the grammatical construction of the words had deceived them, when the French interpreted that convention, as tying them up from acting in any part of Europe. The cavil turned upon the following expression:—Dutch troops were not to act in any of the places *les plus reculées de la barriere*. Our honest Hollanders doubtless understood *de la barriere* in the genitive case; Messieurs les Francois swore they meant it in the ablative.

Shall I go on? or have I said enough? as Milton makes his Lady in Comus exclaim, when praising Virtue before the throne of Vice:—or can enough be said to enhance the value of those STUDIES which tend to elucidate SCHOLASTIC LEARNING, and, fixing the boundaries of language, seek for their object the well understanding of speech?

Speech! Thought's canal! Speech! Thought's criterion too;

Thought in the mine may come forth gold or dross,
When coin'd in words we know its real worth.

But poetry is idle, if we seek to be sublime in our description of its excellency, its dignity, or its power;—for speech was the engine of creative energy.—He *spake the word*, and they were created.

TO LACERATE, TO TEAR, TO REND, TO BREAK,
TO SEPARATE WITH VIOLENCE, TO
DIVIDE FORCIBLY, TO SPLIT.

THAT the first of these words should be so seldom used in conversation, though eminently pleasing, one might enquire long and find no cause, unless its familiarity with the Surgeon's profession may be deemed one. Their distinctions between a *contused*, an *incised*, and a *lacerated* wound may have given disgust, and contributed, for aught I know, to the banishment of that expression from polite society, where it would sound pedantic and improper. In serious and steady talk concerning any important event, we yet retain it however; and no man would be dispraised for saying in company, that when he looked upon Great Britain in a geographical map, it gave him the idea of having in former ages adhered as by a skin to the continent; and thence being roughly LACERATED by some accident, was perhaps RENT away, like Sicily from Calabria's shore, of which the word *rhegio* is a corroborating evidence; while to SEPARATE with violence, and

FORCIBLY

FORCIBLY DIVIDE one place from another, is the property of earthquakes common in the South of Italy and its vicinage, where a traveller perpetually sees little islands apparently TORN off from the neighbouring coast, and principally about Puzzuoli, till the sight of rocks SPLIT in two, or BROKEN in a thousand pieces by their own internal commotions, scarce astonish one—so frequent as well as frightful are these phænomena. So much for the analogy of words not synonymous after all; whilst a foreigner must be careful above every thing to avoid our vile Western dialects, which say, I *broke* my best muslin apron in snatching a china plate to save it from being *torn*: a phrase in which *broke* and *torn* are put precisely in the wrong place.—For better explanation, whatever is woven may be TORN, whatever is brittle or fragile we can easily BREAK; the hardest substances will SPLIT, if gunpowder be applied properly for that purpose. Jealousy will SEPARATE with violence the closest friendships; and the spirit of party rage DIVIDE the nearest ties of blood. Flesh is LACERATED by a thousand accidents; but irruptions from a volcano REND even mountains asunder.

LANGUAGES, TONGUES, SPEECH, IDIOM,
DIALECT.

AS all LANGUAGE was at first *oral*, one would naturally suppose the second of these words to be the common conversation term; but experience says no, notwithstanding that its derivation is nearer home than the others—if we except SPEECH, that claims from Runic origin like itself. But the miraculous gift of TONGUES, bestowed on Christ's Apostles by the immediate interposition of God's Holy Spirit for the purpose of propagating his divine precepts, might possibly contribute to the consecration of this word from very common or familiar use, though it yet remains an ornament of poetry; while SPEECH signifies more popularly a general *power* of utterance, than a *mode* of it appropriated to some particular nation. IDIOM implies the cast of expression and turn of discourse belonging to a LANGUAGE, and DIALECT runs into subdivisions, as the country where 'tis spoken divides into provinces or districts. These DIALECTS in England, France, or Spain, where there is (or ought to be) one government only, are mere corruptions not modifications of the LANGUAGE. —In Italy, as heretofore in Greece, matters are very different; each state has a separate code of laws, distinct manners, dresses, habits of life dependent on their different governments; some of which are monarchical, some purely aristocratical:

cratical: in countries so diversified, the language varies too, and almost every DIALECT is a written one.—I have seen books in Milanese, and translations from the Tuscan into Venetian frequently:—indeed you see upon the signs, &c. when you come into a new state, all over Italy; for, though the accomplished ladies of the court and professed scholars speak to you in *Florentine*, or as we say *Italian*, the ordinary people scarce know of such a tongue either at Naples, Genoa, or Turin, where either French or the provincial patois salutes your ear so constantly, 'tis difficult to suppose yourself in that nation of which you studied the language when in England. In the Venetian state I saw a man who I had been told was *Giorgio Scendone* write his name upon his door *Zorzo Zendon*; and it used to be my sport to talk Milanese with an old Tuscan laquais de place at Florence, and he called it *Turkish*, nor would believe it was a dialect of Italy.

Meantime SPEECH is the comprehensive word used seriously for a transcendental. “There is neither SPEECH nor language” (says the psalmist), but their voices are heard among them.”—“In SPEECH be these eight parts following,” says our Lilly’s Grammar; a book that boasts a constellation of scholarship and learning in those who composed it, which hardly any other of the same size can show; while the illustrious names of Erasmus, Dean Collet, Lilly, and I believe Sir Thomas More himself, embalm and preserve

preserve it for as long as literature shall last in this kingdom. An example to take in our five words at the head of this article, must not however be forgotten: it might be made to run thus:

Charles Quint was noted for saying, that so many LANGUAGES as a man knows, so many times is he man. If this position be true, what a mortal must the interpreter of Sultan Solyman have been! who was said to have spoken twenty-seven divers TONGUES with fluency and ease, among which were some Malabarick DIALECTS, I trust; and even the clucking SPEECH of the Hottentots must have been called in for the purpose of making out so surprisngly great a variety. It is not, however, knowing a number of names for one thing, that constitutes a philologer like James Harris, or like Samuel Johnson, although it may make a linguist like Baretti.

And sure, said I, you find yourself so able,
Pity you was not druggerman at Babel. DONNE.

While to discover the root and grasp the stem of LANGUAGE; to investigate its qualities, and examine into its colours; to learn the ramifications, and form acquaintance with the IDIOMS, those flowers that adorn it: to preserve their sweets, and store them up a valuable provision of materials for the arts of Logic, Rhetoric, and Poetry—this is the useful, and not undelightful destination of a scholar's life—

While from science' proud tree the rich fruit he receives,
Who could shake the whole trunk, while they turn'd a few
leaves.

LARGE,

LARGE, BIG, BULKY, GREAT.

THAT these words are nearly synonymous, we doubt not; that they are not wholly so, may be seen by applying them differently, and placing them closely without imputation of tautology, while we affirm that Mr. Bakewell's LARGE breed of sheep in Leicestershire produced in the year 1780, or thenabouts, a ram so BULKY, as at three years old to measure two feet five inches high, and five feet ten inches round his body, or, as we express it, *in the girth*. Such is the effect of care and cultivation; which in laniferous animals is of apparent use, because so much wool may be gathered off a body so LARGE in circumference. GREAT cattle however scarcely can be said to answer the pains taken to increase their size. A BIG cow is not found to give as much more or as much better milk than her companions, as will pay the farmer for the deep pasture she stands in need of, and for his unremitted attention in change and renewal even of *that*; besides that the breed will revert back to the natural magnitude every year, unless much money is spent, and pains taken to prevent it:—and I believe LARGE oxen in countries where they plough with them, do no more work, and do that work no better, than beasts of the common undegenerated size. Such pleasures will at length end where they began—in mere experiment; for Nature when
pressed

pressed out of her common course resents the insult, and drives man back by means unknown even to himself—back to the beaten road, so sure as he ever was disposed to quit it; whatever strange temptation might seduce, whatever inquisitive philosophy might prompt him.

LAVISH, PROFUSE, PRODIGAL.

THESE adjectives end in a climax; for he who begins by being LAVISH will soon become PROFUSE, and finish with growing so completely PRODIGAL, that no income will supply his wasteful and ridiculous excess. This last word is for that reason turned into a substantive, and expresses a man guilty of all such riotous follies as are ascribed to the youth in our Blessed Saviour's well-known parable.—Tropes of poetry and rhetoric do most certainly and daily, as Doctor Johnson says, encroach upon our prose, and the metaphorical becomes the current sense in time. This assertion is obviously true in the naming one of our very common fruits—called at *first* possibly the *nectarine* or *nectareous* fruit, in order to distinguish it as superior to all others in flavour;—and *now* 'tis known by that name only.—With regard to the words upon my list, the same Doctor Johnson with his accustomed wisdom observed, that a young man naturally disposed to be LAVISH ever appears beset with tempta-

temptations to extend his folly, and become eminently PROFUSE, till he can scarcely avoid ending his days a PRODIGAL, distressed on every side in mind, body, and estate; for while the neighbours and acquaintance repress that spirit of penurious niggardliness which now and then betrays itself in a boy of mean education—because from *that* baseness indulged no pleasure or profit can accrue to standers by—they all encourage an empty-headed lad in idle and expensive wastefulness, from whence something may possibly drop into every gaping mouth. I never myself heard a story of prodigality reduced to want, yet keeping up its character in the very hour of despair, so well authenticated as the following, which I gained from a native of Italy.

Two gentlemen of that country were walking leisurely up the Hay-Market some time in the year 1749, lamenting the fate of the famous Cuzzona, an actress who some time before had been in high vogue, but was then as they heard in a very pitiable situation. Let us go and visit her, said one of them, she lives but over the way. The other consented; and calling at the door, they were shewn up stairs, but found the faded beauty dull and spiritless, unable or unwilling to converse on any subject. How's this? cried one of her consolers, are you ill? or is it but low spirits chains your tongue so?—Neither, replied she: 'tis hunger I suppose. I ate nothing yesterday, and now 'tis past fix o'clock,

o'clock, and not one penny I have in the world to buy me any food.—Come with us instantly to a tavern, we will treat you with the best roast fowls and Port wine that London can produce.—But I will have neither my dinner nor my place of eating it prescribed to *me*, answered Cuzzona in a sharper tone—else I need never have wanted. Forgive me, cries the friend—do your own way; but eat in the name of God, and restore fainting nature.—She thanked him then, and calling to her a friendly wretch who inhabited the same theatre of misery, gave *him* the guinea the visitor accompanied his last words with, and Run with this money, said she, to such a wine-merchant—naming him; he is the only one keeps good Tokay by him—'tis a guinea a bottle, mind you—to the boy—and bid the gentleman you buy it of give you a loaf into the bargain—he won't refuse. In half an hour or less the lad returned with the Tokay. But where, cries Cuzzona, is the loaf I spoke for? The merchant would give me no loaf, replies her messenger; he drove me from the door, and asked if I took him for a baker.—Blockhead? exclaims she, why I must have bread to my wine you know, and I have not a penny to purchase any—Go beg me a loaf directly. The fellow returns once more with one in his hand and a halfpenny, telling 'em the gentleman threw him three, and laughed at his impudence.—She gave her Mercury the money—broke the bread into a wash-hand basin

bason which stood near, poured the Tokay over it, and devoured the whole with eagerness. This was indeed a heroine in PROFUSION. Some active well-wishers procured her a benefit after this; she gained about 350*l.* 'tis said, and laid out two hundred of the money instantly in a *shell-cap*; they wore such things then. But Doctor Johnson had always some story at hand to check extravagant and wanton wastefulness. His improvise verses made on a young Heir's coming of age are highly capable of restraining such folly, if it is to be restrained: they never yet were printed, I believe.

Long expected one-and-twenty,
Ling'ring year, at length is flown;
Pride and pleasure, pomp and plenty,
Great ———, are now your own.

Loosen'd from the minor's tether,
Free to mortgage or to sell,
Wild as wind, and light as feather,
Bid the sons of thrift farewell.

Call the Betseys, Kates and Jennies,
All the names that banish care;
LAVISH of your grandfire's guineas,
Shew the spirit of an heir.

All that prey on vice or folly
Joy to see their quarry fly;
There the gamester light and jolly,
There the lender grave and sly.

Wealth, my lad, was made to wander,
Let it wander as it will;
Call the jockey, call the pander,
Bid them come and take their fill.

When

When the bonny blade carouses,
Pockets full, and spirits high—
What are acres? what are houses?
Only dirt or wet or dry.

Should the guardian friend or mother
Tell the woes of wilful waste;
Scorn their counsel, scorn their pother—
You can hang or drown at last.

LAWLESS, LICENTIOUS, WILD, UNGOVERNABLE.

THESE words above all others take their sense—and their synonymy, if synonymous they are—from conversation.—We say a LICENTIOUS writer, an UNGOVERNABLE school-boy, a WILD young fellow, and a LAWLESS multitude. Whatever is unrestrained, whatever is presumptuous, may claim these epithets adjectivally.—The first is however ten times for one used as an adverb; in verse almost always—since Dryden's time, who seldom using compound epithets often strengthens his meaning by giving two—

Blind as the Cyclop, nay more blind than he,
They own'd a LAWLESS, *savage* liberty,
Like that our painted ancestors once priz'd
Ere empire's arts their breasts had civiliz'd.

While Pope in more modern phrase—less energetic from its superior elegance and polish perhaps—but very beautifully exclaims:

Let

Let earth unbalanc'd from her orbit fly,
 Planets and suns run **LAWLESS** through the sky :
 Let ruling angels from their spheres be hurl'd,
 Being on being wreck'd—and world on world ;
 All this dread order break, for whom ? for thee,
 Vile worm !—Oh madness ! pride ! impiety !

Would not one think he had been writing to citizen Danton or Collot D'Herbois of the French Convention ? Meantime the second word on our list has commonly a moral sense tacked to it beyond what naturally follows the other three. Such a one, say we, leads a **LICENTIOUS** life, I wonder what will become of it : he was strangely **UNGOVERNABLE**, when a lad, and expelled from the military academy at Woolwich for his **WILD** pranks and extravagant conduct : incapable of being restrained by the rules of any society—his friends then sent him to sea, where he headed a mutiny, in which the captain was confined in irons till Vagario and his comrades had gained firm possession of the ship : they put out the yawl then, set their commander and the three officers who held with him, on board her ; and leaving them in the midst of the Pacific Ocean to find their way how and where they could, carried off the vessel, and turned pirates, subject to no controul, and with claims to no protection. How a state so **LAWLESS** can long exist, I know not. The young fellow was once heard of since, as having touched at Otaheite—a fit place enough for one so savagely disposed.

Cambden

Cambden tells us of a court called **LAWLESS** court in England, held at King's Hill somewhere in Essex, every Wednesday morning at early dawn from Michaelmas to Christmas; where they have none but fire-light to do business by, and he who owes suit and service there forfeits his rent if he fails in his attendance. He tells us too, that this was a punishment imposed on the tenants there, for having once assembled at that **UNLAWFUL** hour, with intent to raise a commotion. I suppose the usage is fallen into decay, now that old customs are in a general state of relaxation. Perhaps our witnessing the dreadful effects of **UNGOVERNED** fury in a neighbouring nation, may give us spirit to hold fast however by our legislative powers and constituted authority; conscious that to maintain *them* is to support *ourselves*, and save our living persons from massacre, our dead bodies from sacrilegious spoilers, which in France now tear up the corpses of their departed kings, and strip with savage, with unheard of greediness—the sacred dead for gain.—What wonder?—When commerce languishes, industry sleeps, war roars, and hunger rages—down they come like troops of wolves described by Thomson in his Seasons:

Burning for blood—bony, and gaunt, and grim,
 All is their prize : they fasten on the steed,
 Press him to earth, and pierce his mighty heart ;
 Nor can the bull his awful front defend,
 Or shake the murderous savages away.

Rapacious

Rapacious at the mother's throat they fly,
 And tear the screaming infant from her breast.
 Even beauty—force divine! at whose bright glance,
 The generous lion stands in soften'd gaze,
 Here bleeds a helpless, undistinguish'd prey.
 But if, appriz'd of the severe attack,
 The country be shut up; lur'd by the scent,
 On church-yards drear, inhuman to relate,
 The disappointed prowlers fall—and dig
 The shrowded body from the grave, and there,
 Mix'd with foul shades and frighted ghosts—they howl.

LAY, SONG, BALLAD; POETICAL OR MUSICAL
 COMPLAINT.

I SHOULD not have said *MUSICAL COMPLAINT* here, had I not hoped the soft nightingale's pathetic strains would in some measure have justified the expression. Yet I doubt not but in ancient days, when *LAY* meant something positive, and the best lyrics in the old provençal performances implied no more, nor ever could have obtained any higher name—they were always set, and commonly sung too: for the three sisters then lived very kindly together, and Poetry had not learned to despise family assistance; when a painted explanation of the lover's sadness ornamenting the top of a very mournful *BALLAD*, with a few simple notes to which he sung it under the fair one's window, rendered the sweet *LAY* irresistible; and I much wonder that Dr. Burney, in his delightful

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ful

ful History of Musick, did not give us a beautiful specimen from Pere Mourguy of an ancient LAY, printed as such in his learned Treatise upon French Poetry. I cannot myself resist the pleasure of inserting and imitating it; although that is a power the last named author has so much of, 'tis half insolent to attempt translating what he forbears.

Sur l'appuy du monde,
Que faut il qu'on fonde
D'Espoir?

Cette mer profonde
En debris feconde
Fait voir;

Calme au matin londe,
Et l'orasge y gronde
Le soir.

On this world's foundation
Who their hopes would place?
They should find, alas!
Nothing but vexation.
Shipwreck'd sailors we
On life's flatt'ring sea,
Find it calm i' th' morning,
But, the night returning,
On some rocky coast,
We, poor souls! are lost.

To the old LAY, trochaick measure was indispensable, as I have read; among modern ones Pope's third Pastoral seems prettiest and nearest to original ideas; but he called professedly

sedly on Virgil's muse for assistance, so that imitation is provided against, and pardoned.

Ye *Mantuan* nymphs! your sacred succours bring,
Hylas and *Ægon's* rural LAYS I sing.

The word is now used for almost every metrical composition, and foreigners will find it accepted so too often: this is however mere effect of ignorance; a LAY mean can only a song or verses expressive of *complaint*, as the French from whom we get it derive the word from LESSUS, a funeral song or dirge; and though Johnson considers it as of Danish etymology, from LEEY, 'tis still a lamentation every way.

"BALLAD," says Dr. Watts, once signified a solemn, sad, and sacred song; but the word now applies only to trifling verses."—Would it be too saucy for me to venture a conjecture that it meant a rondeau or roundelay, either in the poetry or the music? 'Tis the formation of the word which leads me so to fancy—the BALL means but dancing in a circle; the BALLAD I believe meant singing in one.

LENITY, MILDNESS, MERCY, GENTLENESS.

VIRTUES admired by Pagans, recommended to Christians, enjoined by Mahomet, commanded by God when he gave laws in person to a people he was pleased to call peculiarly his own: qualities by modern philosophy considered

ed as non-existent, by modern manners annulled, and by French maxims totally abolished; for, if all men are equal, MERCY is no more—and how shall LENITY be shewn when punishment is not in our power? who shall be praised for MILDNESS, where rougher conduct would only be retorted by strength perhaps superior to our own? “We live in an age,” says a great writer, fifteen years ago, “when it seems to be a sort of public sport to condemn all authority which cannot be enforced:”—but let us remember, that with authority goes away obedience, loyalty, fidelity among the lower classes—GENTLENESS and generosity among those who no longer have an opportunity to shew such excellencies of nature. Trajan and Turenne sink into common soldiers; and the emperor’s tearing his own robe to bind the wounds of a fainting warrior, loses all value on this new plan of regulation, when he would have been his comrade only, not his prince. Turenne and his lacquey no longer make a story worth recording; yet will we tell it for the honour of France in days when different ideas prevailed there.

The Marechal was looking undrest out of his palace window, and from an apartment in it which he seldom used: the footman, little suspecting ’twas his master, hit him a smart rap on the head as he stooped and leaned forward—“What now?” exclaimed Turenne. The terrified servant faltered out, trembling, *I thought it had been George, my lord.* “But if it had been
been

been George, child, thou shouldst not have struck so hard," replied the hero—who, in defiance to the maxims of Rochefoucault, was certainly such even to his valet-de-chambre.

LEVITY, INCONSTANCY, UNSTEADINESS,

ARE nearly if not strictly synonymous: for he who is disposed to LEVITY in friendship well warrants a suspicion of his INCONSTANCY in love; although the words here must not be used alternately: nor would a wise man choose such a character for partnership in business, nor would he willingly accept him as coadjutor in state matters, because no temper is so certainly fatal to affairs of consequence as an irresolute one, which gives disposition towards wavering on every subject, either from natural lightness of mind, or from that almost equally vexatious UNSTEADINESS of conduct, so frequently the effect of too much philosophy, and a way people get into, more with their own applause than that of their neighbours, of weighing every thing so nicely, and investigating every thing so closely, that finding faults in all, as in all sublunary things faults must be found, they resolve on nothing till that time is past in which any thing can be done.

LEVITY,

LEVITY, AIRINESS, GAIETY, HILARITY, GOOD SPIRITS.

THE last of these is the common conversation phrase for that strain of cheerfulness which in a professed wit is called HILARITY, in a fine lady GAIETY and AIRINESS, but in an every day companion of no peculiar character or consequence, mere GOOD SPIRITS; as if we would imply that such manner was more the effect of corporeal than mental powers. It may be so sometimes; but good breeding often puts on the mask of LEVITY in gay circles, whence if seriousness were not excluded, sadness would soon come in; and no one has a right to excite unpleasing ideas in the mind of others met for the purpose of being happy together for a few hours. They are not all synonymous, however. I have often observed children, spoiled ones we will say, in whom LEVITY of manners was connected with fullen perverseness of temper, and an obstinate resolution to regard nothing that did not immediately tend to their own amusement. Real and genuine HILARITY meantime is not seldom the effect of a mind fertile in ideas and overflowing with that good humour which Johnson defines a habit of being pleased. Such a soul levigated by prosperity soon mounts into AIRINESS of temper, and settles without much difficulty in a state of agreeable and habitual GAIETY visible in the countenance, the manners

ners and conversation of our familiar life; standing little in need of adscititious help from pastimes, crowds, drink, or tumultuous diversions, which only constitute a power of forcing out momentary flashes of half-artificial merriment, like fireworks that sink suddenly and expire on the instant, leaving not only a dark gloom but an ill savour behind.

LIBELLER, DEFAMER, LAMPOONER, SATIRIST.

THE last of these gentlemen will perhaps complain that I have LIBELLED his character by placing it beside the other three. Yet 'tis but his intention, best known to himself too, that preserves, if indeed it does of right preserve him, from a place among this class of noxious although in some degree useful animals; the hornets, wasps, and stinging flies of life, which emulate the vulture's voracity without her force, the serpent's venom too without being possessed of his subtlety. Our SATIRIST is however confessedly the noblest creature of the tribe; for he does not, like the DEFAMER, fix upon one person in particular to calumniate, but censures (as he says, with hope of reforming) the sex or nation, or species in general, which comes within the scope of his indignation; that indignation which he would willingly make us believe was only raised by vice;—whilst his imitators, sheltered by his example, and the ill-advised countenance

countenance given to his works, detract from virtue, and slander innocence, under the merry appellation of LAMPOONERS. Foreigners may learn in England, which teems with these insects almost peculiar to our climate, that he is with most propriety termed a LIBELLER who insults superiority with reproach, taking *Thersites* for his Grecian model; while the LAMPOONERS love mysterious mischief and filthy research, and ought to consider the Roman *Clodius* as head and president of their detested sect. But DEFAMERS, who are 'tis agreed least worthy our attention, as furthest removed out of the ranks of humanity, claim no higher patronage than Shakespeare's *Caliban*, who turns upon his benefactors, and says, as some of *them* might well have done,

You taught me language and my profit on't
Is, I know how to curse; the red plague rid ye
For learning me your language!

Such beings are however best neglected, and they are soon forgotten: the most compendious and witty answer to them all is that little epigram first published in Doddsley's Collection, thence taken and put into every other,

Lie on, while my revenge shall be
To speak the very truth of thee.

TO LIKE, TO CHOOSE WITH PREFERENCE, TO
APPROVE, TO BE PLEASED WITH,

ARE verbs analogous no doubt, but never will they arrive at true synonymy, while young people in particular have the misfortune to BE PLEASED WITH many companions themselves can scarce say they APPROVE; and those who are past the heat of youth as often are induced by solid reasons enough to CHOOSE WITH PREFERENCE a wife they do not LIKE at all. Yet have we no words that better express our meaning, from which esteem runs as wide away on one side as love does on the other. Even family affection is removed to a prodigious degree of distance from LIKING; as may be seen by a man's living in familiar intercourse for many years amidst a circle of true friends, CHOSEN WITH PREFERENCE (and perhaps not unworthily) by himself in early days—since when, that very money which he gained perhaps by their assistance, being accumulated to a large mass from his own frugal habits, coming now in the close of life in question to dispose of, he feels inclined to leave—not to his friends at all, but to relations; people he never saw, possibly never heard of, till the attorney called to make his will puts him on recollection of a sister who married to Ireland many years ago, and who has by this time three or four sturdy boys that want providing for. Strangers will however

ever better understand the popular usage of these words by such an example as the following. We LIKE all companions that are in themselves agreeable; but CHOOSE WITH PREFERENCE those whose studies and habits are congenial to our own. We APPROVE the men who employ much of their time upon astronomical observations; but are most apt to BE PLEASED WITH people who converse about what touches our interest more nearly, and lies as we say closer to our own level.

TO LINGER, TO PROTRACT.

THESE elegant verbs, in the sense I mean to speak of them here, are certainly not far from being synonymous. PROCRASTINATION and DELAY shall be spoken about in their places; while the LINGERING poison with which the Guinea Blacks touch their arrows, and produce in those who are wounded by them long PROTRACTED and innumerable diseases, we have now at length found out to be no other than the putrid matter emanating from dead bodies; which matter laid on the weapon's head, like that of the small pox upon a surgeon's lancet, inoculates with certain efficacy the hapless person whose skin is razed by an arrow thus prepared, and who hopes in vain for cure from year to year,

— and shuns to know

That life PROTRACTED is PROTRACTED woe.

LIVERY

LIVERY AND UNIFORM.

WE make the difference consist merely now o' days in observing that servants wear the first of these, and gentlemen the other; for although all LIVERIES must necessarily be UNIFORM, yet is not every UNIFORM a LIVERY: witness the king of England, who wears one almost constantly.

Meantime 'tis certainly no dictionary word, nor would Dr. Johnson have endured with patience to hear this adjective substantized, as I may say—though 'tis said Dion gives a hint of regular colours worn as badges of distinction, given to those troops who fought mock battles in the Circus at Rome.

Louis Quatorze first brought them into fashion for these modern days; and it was a device of his own suggesting too, when he new modelled his army, and appointed each regiment some mode of dress and colour by which they should be distinguished and known.

The cavalier of older times thought no scorn of wearing a lady's LIVERY, and of professing himself her true and loyal *servant*; nor was the conquest of the Low Countries effected but by a vow made by the Duke d'Alva to a high-born dame, that he would lay those provinces at her feet. I cannot tell whether 'tis generally known that romance lived so *very late* in the world as *this*, although an Italian lady still calls the gentleman

tleman who waits to receive her commands, her cavalier *servente*; and often requires from him an attendance painful and exact enough to weary one who did not consider such commands as an honour, although he no longer wears her UNIFORM or LIVERY. Till Henry Bolingbroke's reign here in England, the great nobles' colours were worn by many dependent gentlemen, not vassals, who thought the distinction, reputable, not disgraceful—who espoused the quarrels of the house, and were deficient in every virtue rather than fidelity.

Shakespeare's Mercutio bears testimony to this usage in Verona, where no doubt he knew it still subsisted, and nearly in full force;—when the quarrelsome Tybalt cries out on seeing Romeo—a Montague, and his enemy of course—“ Oh! God be wi' you, Sir; here comes *my man*:” —to which the other replies with a quibble expressive of contempt—“ But I'll be hanged, Sir, if he wear your LIVERY.”

LOTH, UNWILLING, DISLIKING, NOT INCLINED.

THESE adverbs are not strictly though nearly synonymous; for a young woman may reasonably enough be very UNWILLING to disclose her passion for a man, without any such cause as the absolutely DISLIKING his person, or finding herself seriously NOT INCLINED to marriage; but she is delicate to confess her dispositions in
his

his favour, and prudently **LOTH** to put her peace into the power of another, when it could scarcely be called safe even in her own.

**LOUD, NOISY, CLAMOROUS, TURBULENT,
STORMY, VEHEMENT, BLUSTERING.**

NATIVES of England know instinctively, but foreigners must be informed, that these attributives have most effect being appropriated some to things and some to persons: we cannot, for example, call the weather **CLAMOROUS**, let tempests rage never so high; and though Shakespeare says—"Have done, have done, you're **LOUDER** than the weather!" it is said but to express the outcry of the people—*that* word being apparently adapted to strife of tongues, while the rest do most properly belong to elementary contentions, altho' sometimes brought forward to express verbal disputes and violence of argument by a figure common enough.

Let us try for an example likely to include them all. A sailor who escaped the wreck of the ——— Indiaman, was saying how unhappy a case it was for those ships to be so laden as they sometimes are with female passengers; for that nothing surely ever equalled the distress of its unfortunate commander, who bringing home his daughters and niece for education, almost in sight of land a hard gale rose, and roughened old Ocean in a tremendous manner; while

while thunderbolts falling frequently about them, and the winds, LOUDER and more BLUSTERING than he had ever heard, struck terror into all on board : nor could the stoutest heart resist a tender impulse, when three beautiful girls, who at night lay down upon their beds void of care and full of hope, started from them at morning twilight, roused by the dreadful call of CLAMOROUS tongues trying to be heard among the shock of waves breaking over the vessel with NOISY violence and TURBULENT excess—and coming upon deck clung round the captain, begging from his encumbered arm, with speechless though VEHEMENT agony, that protection which Heaven alone in such emergency can bestow ;—till the weather now more STORMY at sun-rising shewed them their native shore—then, splitting the ship afunder, precluded all possibility of escape for *them* ; and took from the too-wretched parent all desire of surviving such destruction. The sailor who told the tale saw them no more.

LOWLY, MODEST, MEEK, BASHFUL, HUMBLE.

ADJECTIVES descriptive all of qualities so charming, that every one prizes them beyond every excellence attainable, when they are found in some one else ; though none, but those who really run the great race, desirous to advance themselves in Christian perfection, much

appear to study the practice of them in their own persons: while 'tis agreed that without those very qualifications no man must hope to see his Saviour, who was the only true model of them all.—For that they are not strictly synonymous, may, I think, be proved by bringing them all close together, without imputation of tautology, in a translation of Desmaret's pretty epigram upon the Violet: when the French wits joined to make a garland for Mademoiselle de Rambouillet, choosing each a flower, and making verses upon it.—The collection of poems, when finished, was known by the name of *Guirlande de Julie*, and some lines upon the Crown Imperial won the prize;—which was however well disputed by this neatly turned and elegant quatrain:

Modeste en ma couleur, modeste en mon séjour,
 Franche de l'ambition, je me couche sous l'herbe;
 Mais si sur votre front je peux briller un jour,
 La plus humble des fleurs fera la plus superbe.

Which might be rendered as follows, with little other deviation from the original than that which naturally follows inferiority of genius:

Though MODEST my colours, and LOWLY my lot,
 For notice too BASHFUL, too MEEK for ambition;
 Should you deign me a place in this true-lover's knot,
 The HUMBLEST of herbs would feel pride of condition.

Desmaret's was an easy, elegant writer, though somewhat flighty: he made up a little book, such as we had once too few of—and we have

now

now too many—a sort of *Recueil*; and he called it *Delices de l'Esprit*. Some wag, Menage I believe, put among the errata—Au lieu de *Delices* lisez *Delires*.

LOYALTY, FIDELITY, FIRM ADHERENCE TO
ONE'S PRINCE.

QUALITIES so lovely, so attractive, that 'tis they perhaps which are most prized even among angelic virtues; and to this opinion Milton, though so violent on earth in the cause of democracy, bears witness when he describes inhabitants of heaven, while 'mid the numberless passages of the *Paradise Lost*, consigned and justly to perpetual admiration, I know none oftener quoted, none more truly delightful, than those which give us the character of faithful Abdiel, and tell us how

Amongst innumerable false, unmov'd,
Unshaken, unseduced, untterrify'd,
His LOYALTY he kept; his love, his zeal.

These synonyms are going out of fashion in days when the popular prate teaches to dismiss, or, in the new phrase, to cashier kings as soon as their virtues begin to reproach, or their power to affright us. Let it be observed however, that as with their louis d'ors the French drove out their motto, *Christus regnat, vincit, imperat*—a legend once revered—so it appears too, that
upon

upon **LOYALTY** many excellencies seem to have depended—for with that virtue vanished all the rest. Who would have dreamed indeed some fifteen years ago, that the dwellers in Gaul, whose great distinction from other Europeans was a fidelity bordering on fondness for their prince, could have looked tamely on, and seen the blameless grandson of their Louis le Bien-aimé dragged like a lamb to slaughter, without one pious hand held up to save *his life*, of whose trifling predecessor's *health* they had such care, that when the messenger arrived at Paris from Versailles to tell of his recovery from a dangerous illness, the citizens and populace flocked round about him, kissing the horse which brought such joyful news; while one of their sweetest poets breaks out into a sort of filial rapture, so charming in a subject,

Cher Prince! aimable Roi! car mon cœur en ce jour
Ne reconnoit que les titres d'estime et d'amour.

And now! no **ADHERENCE** to the family, no respect for the sole remaining scyon of a stock so cherished; no warm **ATTACHMENT** left—no **LOYALTY**!

Oh judgment! thou art fled to brutish beasts,
And men have lost their reason.

The first of these words was formerly used to express constancy in love, **FIDELITY** to a man's mistress; but that sense is sure enough grown obsolete in *our* country, where ladies no longer

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require

require painful services from their admirers—lovers I will not call them—and where if a man does profess to love a woman, which he scarcely ventures to do—he thinks of nothing less than *serving* her, I believe, and FIDELITY implies service. Of love then and of LOYALTY speak we no more; they are out-of-fashion terms in England, and from its neighbour France they are completely banished. We will however venture to add, that formerly a wife's attachment to her husband, her FIDELITY to the marital engagements, and submission to his authority, with steady ADHERENCE to his sinking fortunes (if such was their lot in life), and diligent endeavours to repair that fortune by dutiful attention to his interest, were dignified by the name of LOYALTY; and so the foreigners will find it in our best authors, when speaking even the colloquial language of the times; while married women failing in these points are commonly and constantly called DISLOYAL, and to be called so was considered as the most bitter of all reproaches. The fair dames of the present day show their disapprobation of this term in many senses, and with the word may perchance lose sight of the qualities implied by it: although we must confess that LOYALTY is as the band which ties the sheaf together; and when that's cut—away the charities! the tender ligatures that twisting without perplexity form the soft bands of social life—away all filial piety!

piety! all conjugal affection, all idea of the man—

Who, whether his hoary fire he spies,
And thousand grateful thoughts arise,
Or seeks his spouse's fonder eye,
Or views his smiling progeny;
Ten thousand passions take their turns,
Ten thousand raptures move;
His heart now leaps, now melts, now burns,
With reverence, hope, and love.

POPE.

Instead of these verses now read the following, scarce a caricature of French conduct newly arranged so upon principle—while

They say man and wife shall no longer be one;
Do you take a daughter, and I'll take a son:
And since all things are equal, and all men are free,
If your wife don't suit you, Sir, perhaps she'll suit me.

POPULAR BALLAD.

LOZENGE, PARALLELOGRAM.

AND these words would have had no place here, but that although both of them are alike in their proper situations terms of art, best appropriated to heraldry or to geometry, the first has by mere accident got into the commonest use by a fancy some apothecary took at first of making up little ineffectual preparations for a cough in that particular form, with two acute angles and two obtuse ones; so that now when a lady opens her box of bon-bons—all the least

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pleasing

pleasing are denominated LOZENGES by courtesy, be their figures and shapes what they will; and so foreigners will find them called, much to their surprise, when they are eating round or oblong bits of indurated syrup, to please people who appear to consider them as specifics for a disorder far beyond their reach. LOZENGE in heraldry is a direct rhomb, in which the arms of single women's ancestors here in Great Britain are included, some say for one wise reason, some for another. That which, observing the ancient form of the rock or spindle, gives it because of the affinity with the word *spinster* in our language, seems nearest—but we see widows as well as maids have the LOZENGE on their seals or coach, insomuch that there is no need to search at all for a reason deeper than this. *Coat armour* can belong to no *female* ancient or modern, unless the Amazons of old and Poissardes of modern days claim an exception. It was originally given as ornament to the shields of crusading warriors, and obtained only by distinguishing themselves in battle. 'Tis therefore the arms are still (or ought to be) ever comprised in a *shield*; while women using no *shields*, yet having pleasure to boast the prowess of their forefathers, take the device granted to *them*, and wear it, not as a son does in the *shield*, but in some unpretending form—a LOZENGE, for example.

LUCRATIVE,

LUCRATIVE, GAINFUL, PROFITABLE.

THE application made in common chat of these adjectives depends much upon chance; yet so far custom has formed a kind of rule that we say a GAINFUL trade, a PROFITABLE employment, and a LUCRATIVE life, I think; by which latter is meant a life spent in the absolute and unremitted pursuit of wealth; so that it is not therefore strictly, though apparently, synonymous with the other two, which have, as I recollect, no senses separate each from other.— A life wholly LUCRATIVE must be filled with anxiety, because the instability of riches is well-known: yet may it be PROFITABLE, for aught I know, to the soul's health in general; as it certainly keeps off many vices of the sensual kind, and not a few intellectual ones, by the mere banishment of idleness by perpetual occupation, and mortifying the body with that very anxiousness we have been mentioning; and which can scarcely be avoided in the early years of attending to a GAINFUL branch of business made so by indefatigableness of application.— And now, as a contrast to such grave subjects, we will enter on a gayer synonymy, ever recollecting however the words of an elegant modern writer, who says most truly, that the mirth of one half of mankind is a task upon the muscles of the other.

LUDICROUS,

LUDICROUS, COMICAL, LAUGHABLE, HUMOUR-
OUS, DROLL,

IF critically applied to essays, dramas, &c. are nearly but not exactly synonymous; for a thing COMICAL in its own nature, and seemingly well adapted to the stage, will not always be LAUGHABLE, and *vice versa*.—There are HUMOROUS stories told every day in company, that, as Shakespear says, set the table in a roar, which would excite no sympathy of mirth in an audience met on set purpose to be entertained: nor would any thing appear half so LUDICROUS as the insensibility of pit, box and gallery, to a tale which, told to any ten people there at supper, would divert them. Laughing depends upon a thousand minute circumstances; and the man of humorous faculties is never half as sure of making those who surround him laugh, as the man of wit is sure to make them all admire. Wit is a brilliant quality, and of a positive nature; it may be translated in twenty languages, and lose but little; but foreigners can with difficulty learn to laugh with us, or we with them.

Doctor Beattie seems to have confounded these qualities strangely, and selects passages as HUMOUROUS, which I think purely and perfectly witty; and selects from Hudibras too, of all books perhaps most dazzling with scintillant brightness. I should as soon be tempted to
laugh

laugh over Young's poems as Butler's ; for tho' ridicule and satire provoke admiration, and we all agree to express that admiration by laughing, 'tis but a company laugh at last, called up to shew that we understand the joke, but is expressive of no mirth ; while in Goldsmith's five act farces you are momentarily presented with some DROLL mistake, some burlesque image, or some LUDICROUS situation, which assisted by the actor, forces out sudden and involuntary laughter from the most seriously disposed.—Whatever appears studied cannot be HUMOUROUS, though COMICAL it may be made by study certainly ; as Swift and Congreve knew. They were *facetious* writers in the truest sense of that classical word ; but I see more HUMOUR in Johnny Gilpin than in all Gulliver's Travels, replete as they are with wit, and satire, and railery, and malice. Shakespeare meantime possesses the true power over his countrymen's hearts, who never at the thousandth representation forbear to give their unequivocal testimony to his various powers, while Lancelot Gobbo and his whimsical father instruct Bassanio on his way to master Jew's ; or when Elbow's examination before the magistrates is likely (as one of them observes) to outlast a night in Russia, when nights are longest there. The difference between wit and HUMOUR is best exemplified however in the historical plays ; where we find Falstaff always witty, nor can distress at last in any degree blunt his powers of calling up comic images,

images, and combining them with facetious pleasantry: but mine Hostess displays pure, naïve and native HUMOUR, nor can any thing exceed her DROLL simplicity in the account she gives of the poor knight's death, when he is gone, whose support in every scene often took our attention away from *her* character—admirably, incomparably as 'tis drawn. Ben Jonson has not, I somehow think, received his due praise for HUMOUR. Learning is an enemy to merriment, we fancy; yet surely the last scene of the Alchymist, which to every other perfection that a COMIC drama can possess, adds the LUDICROUS appearance of the gaping neighbours, apparently all wonderstruck at sight of what they knew perfectly well before, but had been persuaded to disbelieve against the evidence of their own senses, chained down by the superior genius of Jeremy Butler—is an astonishing performance—ingenious and subtle in the contrivance and grouping—yet so truly natural, pleasant, and honestly laughable, no powers of face can stand it: and when I sit alone and refresh my memory with the effect that play had upon the stage in Garrick's time, I can laugh from recollection of its force. Garrick indeed knew all the avenues to laughter; and had such extraordinary capacity for playful images, and light gaiety, that the words LUDICROUS, DROLL, and COMICAL can never surely be pronounced or written without exciting tender remembrance of him, whose pleasantry made our lives cheerful—perhaps even at the expence of his own.

LUXURY, SENSUALITY, VOLUPTUOUSNESS,
DEBAUCH.

THESE words are often falsely used as synonymous; for the signification is most comprehensive in the first word, most brutal in the second, soft in the third, and *rotten* in the fourth. For luxury only implies excess in every thing from whence pleasure least alloyed by pain can be extracted; and 'twas in that sense Prior understood it, when he made his Solomon exclaim,

The pow'r of wealth I try'd,
And all the various LUXE of costly pride.

A man may be said to revel in intellectual LUXURY, if he provides himself a magnificent library of the very choicest books, bound with elegance, and of the most perfect editions. A spacious gallery furnished with pictures of immense value, and yet not one unpleasing subject touched, though the most famous masters have been culled from; two great wild views from the hand of Salvator Rosa being alone permitted to roughen the fastidious delicacy of a collection whence martyrdoms and indecencies are excluded with equal care. A museum of natural rarities, ingeniously placed and diligently brought together from various climates; and a menagerie of wide extent for living animals, that he may study natural history without the danger

danger and fatigue of travelling. An ample park for maintenance of such creatures as being graminivorous will not offend each other; and proper food with useful and commodious fabrics provided in it, that so they too may live in what *they* reckon LUXURY, and be tempted to continue the race, though in a country far distant from their own. A lake of at least eight English miles in circumference for containing fish, and inviting its master to construct little yachts, &c. or study the art of managing ships, building small vessels, and so forth. But if he riots in real intellectual LUXURY, he will above all things be careful to fix a grand observatory upon such an eminence as may command a wide horizon, filling the room with proper telescopes, approximators, and all due implements of study; the chamber under it to contain some books upon subjects connected with or immediately treating of those globes which adorn the upper story, that so his knowledge of the heavenly bodies may be facilitated, and he may be spared the trouble of retiring to his library for consulting astronomical authors; while the closets *there* contain chiefly the costly coloured accounts of foreign and domestic birds, serpents, &c. with scarce engravings, drawings both of ancient and modern masters—with prints innumerable, and all of some peculiar properties to deserve a place in a collection so eminent: leaving the planetarium, large orrery and quadrants

drants in the observatory, to be consulted occasionally.

The music room or banqueting house meantime is nearer home; and every instrument is there provided for every performer, should his own be forgotten or injured: with large quantities of manuscript songs, and elegant quartettos in score, that disappointment may never intrude, and push pleasure out of *his* doors who knows so well to call and to detain her. For although we have not yet spoken of his coins amidst this combination of literary ease and scientific elegance; yet must they, united with cameos, medals and intaglios, be such as attract envy and admiration from those who best understand the nature of such things:—while the flower-garden, physic-garden, hot-houses, green-house and conservatory shall be constructed on the completest plan; that full scope may be afforded to our LUXURIOUS scholar's commendable researches into the new discovered recesses of botany, the loves and maladies of plants, &c. and among these intellectual LUXURIES we will allow him that of refusing his neighbours admittance for the solace of his *pride*, or of admitting them for gratification of his *vanity*, just as the humour suits. And surely a man may effect all this by the mere force of a fortune not in these days accounted enormous, without the smallest deviation towards VOLUPTUOUSNESS, every tendency to which he studiously avoids; while instead of saying with
Sir

Sir Epicure Mammon, "*Down beds are too hard, mine shall be blown up,*" our man of LUXURY sleeps on a flock mattress, and without fire too, till the sharp frosts set in, when one large *kennel coal* keeps his chamber from excess of cold, and leaves no scent behind:—for we must remember that he is a professed valetudinarian, and guards his precious health with most attentive abstinence from every kind of game, high dishes, sauces, &c. living chiefly if not wholly upon chicken fatted at the barn door only, never put up, and mutton from the mountains of Wales or island of Portland in its season; drinking no liquor except Spa or Seltzer water, costly as wines, and imported by himself and agents with unremitting care. These he indulges in; and as it has been long his fixed intention to remain always in a state of celibacy, he keeps a regular and handsome table for friends that come and stay a week with him by turns—but never longer at a time, lest attachment on his part might breed familiarity on theirs, and contradiction, which ever offends him, might ensue. To avoid therefore all such intimacy, as could only produce tales of sorrow in the soft companions, and in the rough perhaps somewhat of independence in their air and manner so displeasing to his nerves, and so likely to disturb his tranquillity, never more than eight, or fewer than six gentlemen or ladies sit down with him at once; that number being just sufficient to invite talk and yet preclude confidence,

dence, freeing him at once from solitude and exertion. All this while SENSUALITY is methinks kept at an immeasurable distance. The physician, whom he daily sees and fees, that no temptation to neglect his trust may ever arise, recommends regular hours and temperance in sleep, coarse linen for bed and body, and all winter time low fires, cold bathing, and flannel next the skin; and with these hardships, which some men undergo to purchase heaven, our LUXURIOUS gentleman is ready to comply, as death is what he dreads most;—therefore goes not to London lest he should see or hear of it; keeps out of parliament for obvious reasons, besides that political debates would harass his mind too much, and interrupt the peaceful tenour of his life. On the same principle he never plays at cards higher than half-crown whist—all games having, as he justly observes, a tendency to ruffle a man's temper and agitate his spirits for nothing; while dancing would heat his blood. Sports of the field are far too boisterous for so delicate a frame, unless the ladies tempt him out two or three fine evenings during a long summer, to take some partridge with a net and setting dog—an animal trained like his companions to apparent gaiety and real submission: but favourite creatures he resolves against as troublesome, and only looks over his birds and beasts in their aviaries and menagerie. His stable is not extensive, and consists only of easy pads for his own riding, with choice of excellent

cellent hacks, and useful not showy horses for his carriage; as he travels little, and visits not at all. Servants' accounts he suffers not to perplex him, having contracted with his steward for eight thousand pounds a year to pay *all expences*; and keeping four thousand pounds a year more annually in his own hand for occasional purchases, &c. that so living always within his income, he never may be made uneasy about any thing; for which reason he will not hear of poverty or misery, nor will ever exercise either his mind or body to fatigue for any purpose. Taking care of his books, pictures, &c. is his rational and tranquil amusement; and as these were originally bought with the forty thousand pounds which came to him ten years ago, when his father's death put him in possession of that sum in the stocks, and a clear not nominal estate of twelve thousand pounds per annum in land, within fifty miles of the metropolis—he has no care in this world except to enjoy it sufficiently, and keep from him every thing noisome and offensive; among which no creature can be more unwelcome than one who loves DEBAUCH—and never will our man of true LUXURY endure again in his sight that officious friend, who, from ignorance and misapprehension of his patron's character, brought with him once a fellow skilled in roaring out obscene catches and other as beastly modes of entertainment, thinking (how vainly!) to divert the master of the house—who, after the second half-hour,

half-hour, exerted himself beyond his usual strength to turn them both out of it—and told his physician next day, the illness he had incurred by the fatigue, was at least more supportable than such people's presence for an afternoon.

I am sensible that in this example I have extended myself beyond the usual limits; but I wished to shew my notions on this subject, and to prove by this trifle how distant such words are from synonymy: whilst SENSUALITY may reside and triumph in Otaheite, and a Turkish Effendi may riot in DEBAUCH—while true LUXURY must now be sought for in Great Britain, leaving softer VOLUPTUOUSNESS to reign at Venice,

——as becomes

Her daughter and her darling without end.

Again, if we look over Suetonius, we shall find, that when Nero constructed the cieling of his Golden House, so as to shew by mechanism the movements of the heavenly bodies, he was LUXURIOUS; whilst Heliogabalus was a mere VOLUPTUARY, Vitellius a SENSUALIST, and Tiberius an old DEBAUCHEE. Let no one here think it either new or ingenious to inform me that pleasure may be best sought and surest found in virtue; and that charming Dr. Goldsmith has an elegant line of

Learn the LUXURY of doing good.

All

All this is so; but to make an extract of pleasure from virtue presupposes long habits in the work, and early knowledge of that most admirable alchymy. 'Tis certainly desirable that we should find them consistent with and conformable to each other; but in so doing we must be wiser than Solomon and stronger than Hercules, for *they* could never get them to agree;—and St. Paul acknowledges a war within between the flesh and spirit. *I* take the popular idea of LUXURY to be the true one, and have been careful to banish virtue as completely as I banished vice from the man—who, whatever he may seek or shun, does it wholly and solely on the narrow principle of mean self-preference; a quality repugnant to every colour: and destructive of every shade of what we call Christian virtue.

LYING, DECEIVING, FEIGNING, DISSEMBLING,
IMPOSING ON, CHEATING BY FALSE
TALES OR APPEARANCES INTO
BELIEF, HYPOCRITICAL
DEALING, PIOUS
FRAUDS,

FOR we are here talking of such frauds as are meant only to take in the understanding, and are not aimed at the purse: he who obtains money under a show of pretences in themselves untrue, may be called a trickster, or swindler, but

but is not better than a direct thief. We are now speaking merely of LIARS that IMPOSE on your mind, and betray your credulity with falsehood:—yet even there, and in that limited sense, the words are not rigid synonymes. The people who come to you with a FEIGNED story of your friend's death or marriage, for a joke, as 'tis called, are among this set; and tell you after all is over, that 'twas nothing but a white LIE.

But those who aim at ridicule
Should fix upon some certain rule,
Which fairly hints they are in jest,
Else I must enter my protest;
For though a man be ne'er so wise,
He may be caught by sober LYES.

Besides all this, there is usually a train of TRICKS in almost every profession, meant to give consequence to those who are initiated, by DECEIVING others into a notion of their superiority; and although people have been most sedulously bent on watching and detecting such HYPOCRITICAL DEALING in the clergy, yet many of their hearers have the same artifices ready; masked batteries to play on those they mean to conquer: and as in former times the young fellows who wanted to repair their broken fortunes by marriage, pretended to be pious or prudent, for the sake of DECEIVING parents who had daughters to dispose of;—so they now FEIGN more vice and indiscretion than they really have, in order to win the girls who are at

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their own disposal—whilst false cases in medicine obtrude themselves, I am told, even among treatises composed and written by the learned; CHEATING US in that manner by well-invented tales into BELIEF of facts brought forward for the support of some new remedy, or peculiar mode of treatment in some particular complaint. Yet although the prescription or method thus insinuated *into*, or rather half-forced *upon*, our attention should be the very best possible, it would be DISSEMBLING my sentiments grossly, were I not to condemn the means; because truth is at last to be preferred to every thing. And St. Augustine professes such enmity to what after his death the world was long contented to call PIOUS FRAUDS, that he gives it expressly as his most solemn opinion, that if the whole fabrick of our holy Christian religion could be supported on his part only by a LYE, he would let it fall.

In this day however, when *such* temptations to FALSEHOOD disappear, others more likely to seduce are soon suggested by the grand DECEIVER: who solicits the rich merchant to increase his stores by speculations concealed from his friends, his family, nay his clerks; hiding the true state of his affairs so skilfully from *them*, that he learns at length to IMPOSE UPON *himself*; and after going forward for years, upon the supposed strength of nominal and ideal riches, shoots himself at last for fear of a bankruptcy—perhaps equally imaginary; and, to
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the comfort of honest gains which he might have long enjoyed in open day-light, prefers the secret pleasure of CHEATING mankind by a series of FALSE APPEARANCES; in this extraordinary manner having contrived the method of living and dying in a LYE. Nor is our sex exempted from temptations to deceit; nor is the lady who hangs out false colours to CHEAT beholders into love, for the sole gratification of her vanity or avarice, her appetite or ambition, much more to be blamed than is the notable country housewife, who leagues with the steward to procure abatements of rent, and improvements of her own jointure land, while the husband, drunk after a fox chase, or gouty after a drinking match, remits his attention to business.

Neither will we confine ourselves to country practice: numberless are the London shopkeepers in the retail way, who know they must wink at their wives' false accounts of money taken by the till in absence of a master easily led to be disputing about the liberties of his country, whilst they *make savings* as they call it unknown to him, for the purpose of buying a finer silk coat than their neighbours can afford, for a favourite daughter, when her dancing-master's ball draws out the petty emulation of a mean, but numerous cluster of parents, aunts and guardians;—or worse sometimes, when the good women CHEAT their husbands to feed the vices of a rakish son, and bribe the apprentice

boy to let him in slyly at unpermitted hours, without his father's knowledge or consent. Nor let the supercilious fashionist turn from a tale so vulgar—our social life depends upon these people, whom in his own phrase *nobody knows*: nor has he better claims to the praise of sincerity and fair-dealing than these mentioned; a hundred mean shifts and paltry tricks do he and his companions practise, to keep their little feathers afloat upon the stream of fashion, which breaking into many currents leaves them at one moment wrecked upon a last year's shoe buckle—at another entangled in an antiquated sword knot, lost among a cloud of coarsely-scented hairpowder, or forgotten among the folds of a modern neckcloth. To these DECEIVERS we might add another set, who influenced by vanity, and desire of detaining a company's attention, tell FALSE TALES even of themselves—TALES to their own disadvantage too, when stock of conversation runs low, and facts are wanted by fastidious hearers, who hate the trouble of sentiment or disquisition. Such dabblers in domestic knowledge, such retailers of anecdote should be cautious at least not to appropriate narratives, which, by being once written or often repeated, are become common stock; while the recorded opinion of Dr. Johnson, that if a story told in company is untrue, 'tis so much taken from the story's value, should deter them from entering into a vein of recital, for which few men have a very happy talent after

after all. And if the author of the Rambler suffers not such talkers to pass by uncensured, how heavy are his denunciations against those, who visiting a wise man to obtain his advice appear before him in a FEIGNED character;—such cunning persons but expose themselves to that resentment natural to him who finds himself tricked by an understanding inferior to his own, when perhaps the distrust he can never in future wholly lay aside may stop the voice of counsel or enquiry for ever; and keep, as Milton expresses it,

Wisdom at one entrance quite shut out.

But human precepts against DECEIT are idle, whilst the devil is said by our blessed Saviour to be the father of it; and whilst we recollect that the angel commissioned to instruct St. John shewed him among dogs and sorcerers, murderers and idolaters, whosoever loveth and maketh a LYE.*

* Rev. c. xxii. v. 15.

MADNESS, INSANITY, LUNACY, PHRENZY,
MENTAL DERANGEMENT, DISORDERED
SPIRITS, DISTRACTION.

THESE words, even in common conversation are, among well-bred people, nicely and cautiously used—with much reflection too, although

though to a foreign ear they may possibly sound as if synonymous.—Yet Italians in particular should recollect, that their own Cicero is much of the same opinion with our Johnson, who says that were we to speak rigorously, perhaps no human mind is exactly in its right state; because there is no man whose imagination does not sometimes predominate over his reason; no man who can regulate his attention wholly by his will, and whose ideas will come and go at his command; no man in whose mind airy notions do not sometimes tyrannize, and force him to hope or fear beyond the limits of sober probability. All power of fancy over reason is a degree of *INSANITY*; but while this power is such as we can controul and repress, it is not visible to others, or considered as any proof of *MENTAL DERANGEMENT*: nor can we justly pronounce it *MADNESS*, till it becomes ungovernable, and influences apparently the speech or action of the person in question. *Qui sit adfectus* (says the Roman orator,) *eum dominum esse rerum suarum vetant duodecim tabulæ. Itaque non est scriptum si INSANUS, sed si FURIOSUS esse incipit.*—For it appears that the laws of the twelve tables considered it as possible enough—and so it is no doubt—that people may go through the common forms of life, and its stated duties too, in many cases without being considered as out of their minds at all; yet, to the penetrating eye of Willis, or philosophical arrangements of Arnold, would soon betray

betray symptoms of DISORDERED SPIRITS. A friend once told me in confidence, that for two years he durst not ever eat an apple, for fear it should make him drunk; but as he took care to assign no reason for his forbearance, and as no man is much solicited to eat apples, the oddity escaped notice; and would not have been known at this hour, but that he told me many years after he had recovered his senses to perfection, and told it as an instance of concealed INSANITY.—The famous Christopher Smart, who was both a wit and a scholar, and visited as such while under confinement for MADNESS, would never have had a commission of LUNACY taken out against him, had he managed with equal ingenuity—for Smart's melancholy shewed itself only in a preternatural excitement to prayer, which he held it as a duty not to controul or repress—taking *au pied de la lettre* our blessed Saviour's injunction to *pray without ceasing*.—So that beginning by regular addresses at stated times to the Almighty, he went on to call his friends from their dinners, or beds, or places of recreation, whenever that impulse towards prayer pressed upon his mind. In every other transaction of life no man's wits could be more regular than those of Smart; for this prevalence of one idea pertinaciously keeping the first place in his head, had in no sense except what immediately related to itself, perverted his judgment at all: his opinions were unchanged as before, nor did he seem more likely

likely to fall into a state of DISTRACTION than any other man; less so perhaps, as he calmed every start of violent passion by prayer. Now, had this eminently unhappy patient been equally seized by the precept of *praying in secret*; as no one would then have been disturbed by his irregularities, it would have been no one's interest to watch over or cure them; and the absurdity would possibly have consumed itself in private, like that of my friend who feared an apple should intoxicate him. I well remember how after the commission was put in force, poor fellow! he got money from the keeper of the mad-house for teaching his little boys Latin—a proof, as vulgar people would imagine, that his intellects were sound; for mean observers suppose all MADNESS to be PHRENZY, and think a person INSANE in proportion as he is wild, and disposed to throw the things about—whereas experience shows that such temporary suspensions of the mental faculties are oftener connected with delirium than with *mania*, and, if not encouraged and stimulated by drunkenness, are seldom of long duration: whereas in notional and ideal MADNESS, particularly the first, many symptoms are only cunningly suppressed, not cured; couched like a cataract in the eye, but not eradicated, and still perceptible enough to those who make such maladies their own peculiar study. With regard to mere use of words, I think LUNACY seems to be the legal term, INSANITY, and sometimes MELANCHOLY, the medical

medical ones; while PHRENZY, MADNESS and DISTRACTION are the poetical expressions of what we call MENTAL DERANGEMENT, or DISORDERED SPIRITS, in elegant conversation.

MAIN, OCEAN, SEA,

APPEAR synonymous, yet are not so in strictness;—the first being rather a poetical than a conversation word, and which ought to be applied even in verse, I think, only to the Pacific or Atlantic ocean; because MAIN, deriving its etymology solely from its bulk and extension of parts, MAGNUS, should not be applied to the Baltic, the Caspian, or other inferior and inland SEAS, which, speaking with geographical exactness, are rather to be called gulphs and lakes: and though Milton does somewhere make mention of the Cerythrean MAIN, 'tis in an early composition—he grew more attentive when he wrote the Paradise Lost. One might, however, without imputation of pedantry, or affectation of unusual correctness, tell how a friend's only son had such a passionate desire to go to SEA, that undeter'd by every argument his friends could possibly urge concerning the well known dangers and terrors of the MAIN, which doubtless tormented their imagination with equal force, as hope of change, and confidence of conquering those perils seduced the warmer fancy of the boy—he set out upon a discovering party,

party, with a squadron intended to make the circuit of our Earth, and suffering a variety of hardships, distresses and fatigues, at length arrived safe at home, having with difficulty survived the vessel he set sail in, and having after her shipwreck been obliged to cross the OCEAN in a little skiff, with short allowance, and no accommodation. We hope for his poor mother's sake he will now content himself to stay quietly in England, and seek for wealth or fame in paths less perilous: this is the more to be expected as his father died two years ago, so that all pleasure in thwarting his authority is at an end—for which purpose alone many frolics are committed by thoughtless youths who run into ruin only to prove their spirit of independence.

MALAPERT, SAUCY, IMPERTINENT.

THE last of these has, by corruption, become the common conversation word, and turned the first, which is the proper one, out of company: for by IMPERTINENT is meant in strict propriety the man whom La Bruyère, translating the characters of Theophrastus, calls *le Contretems*, who goes to supper with his mistress when he hears she has an ague, and inveighs against the marriage state when invited to celebrate a wedding dinner—with a hundred such tricks, the completest of which, in the original, seems to be his looking on gravely while a gentleman

tleman to whom he professes friendship corrects his favourite slave, encouraging him to proceed by magnifying the fellow's fault, applauding the master's attention to good discipline, &c.—till turning suddenly and speaking to a stander-by, he adds:—I took just this very same method myself once with the cleverest lad you ever saw, and he ran away from me the next day—nor could I ever catch hold of him more: I'm sure 'twas acting precisely in the same manner cost me just the best servant I ever had in my life. Now nothing of this perverseness is required to form what we at present are content to call IMPERTINENCE, falsely enough—for the MALAPERT miss, or SAUCY chambermaid, often possess skill sufficient to *time* their sprightly insolence and lively raillery reasonably well—that sudden burst of confident self-sufficiency, by the vigorous saillies of which, virtue herself may be sometimes confounded, and learning often feels abashed and overwhelmed; while the antagonist, safe in her own sex and station, enjoys the triumph of levity, and titters delighted with the disgrace of her superiors. Such seems to have been the behaviour of gentlewomen in Swift's time—Irish ones at least; and such seem likewise the damsels described by Mr. Boyle, when Eusebius says, “In truth good Lindamour I feel my civility as much endangered by the company of such females, however beautiful, as is my chastity—seeing that we must acknowledge it difficult in such cases to controul
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that spirit of reprehension, which, if let loose, would possibly more quickly excite their mirth than their resentment."—Such fair ones may still be found, with diligent search I believe—and to be serious, whoever wishes to learn the full meaning of the word MALAPERT, may study the ready responses of an English miss, or an Italian chambermaid.

MALICE, MALICIOUSNESS, MALIGNITY,

THESE words run rather in a climax than a parallel: the first has the softest signification of the three, and conveys somewhat like an idea of buffoonery mingled with the other more pernicious ingredients. But while ill-educated and naturally coarse people are tempted to laugh at tricks of merry MALICE, all wish to be thought incapable of serious and intentional MALICIOUSNESS; and even the man who would not scruple to confess that once in his life perhaps he had felt impulses towards even *this* deviation from virtue and from honour, provoked by some person who had crossed his ambitious designs, or thwarted through MALICE his amorous pursuits—would resent a charge of MALIGNITY as the heaviest of all imputations. For my own part I think the whole triumvirate so hateful, that when I see babies not discouraged from playing each other some MALICIOUS trick, I tremble lest such tempers should ripen into dispositions

positions of the worst sort ;—and if combined with feebleness of nature, shew early symptoms of that vile MALIGNITY, which poisons what it cannot subdue, and saps the character it dares not to arraign.

MANNERS, MORALS, MORALITY.

NOT strictly synonymous sure, while we say, the MANNERS of a great people, the MORALITY of an individual, and call a book of MORALS one which professes to teach either the doctrine or practice of ethics. In opposition to *religious* duties, we call those the MORAL ones which refer to the last six commandments of the Decalogue, and apparently relate to social life alone, but which our Saviour has enforced by saying that *whatsoever you do to these my brethren you do it unto me*—by this means connecting piety with virtue ; while the moralist is made to understand, that his works—(to be received as such)—must emanate from faith, and be sanctified thro' obedience ; and the mere ritualist, or enthusiastic votary of religious solitude, is informed, that no commutation will be accepted for breach of MANNERS.—I know you not (says our Lord), depart from me all ye workers of iniquity.—So carefully indeed has Jesus Christ provided to keep entire this union which bigots and sceptics alike labour to destroy, that one may observe throughout the whole biography, how his
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most striking and immediate rewards were bestowed on those who excelled in faith, his heaviest judgments denounced on those whose conduct ran counter to MORALITY.

MARRIAGE, WEDDING, NUPTIALS.

ALTHOUGH these are all common conversation words, they can scarcely be used synonymously. There is a treaty of MARRIAGE going forward in such a family, say we, and I expect an invitation to the WEDDING dinner, as 'tis reported the parents are disposed to celebrate these NUPTIALS with great festivity, and very few friends of the family will be left out.

Meantime our great triumph over foreigners, who visit us from warmer climates, is in the superior felicity of our married couples; nor do I praise those superficial writers who so lament the infidelities committed among *us*—in papers which carried to the Continent tend to make them believe there is no more conjugal attachment in Britain, than at Genoa or Venice.—Truth is, we find in all great capitals an ill example set by a dozen women of distinction who give the *ton*, as 'tis called; and with regard to such, London confesses her share:—yet is the mass of middling people left untainted; and even among our nobility, those of the first fortune and dignity in England live with an Arcadian constancy and true affection, such as
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can very rarely happen in nations where a contrary conduct is neither punished by the Legislature, nor censured by Society; for there is no need to resolve virtue and vice into effect of *climate*, unless we are supposed to improve or degenerate like animals which *whiten* as they approach the Pole—human nature will go wrong if religion forbears to restrain, and government neglects to punish.

MATURITY AND RIPENESS

ARE each of them conversation words, but we use the first chiefly as a figure of the second, and apply it something more seriously.—If you gather fruit (say we) in such a state of excessive RIPENESS that your fingers are in danger of breaking them during the operation, they never can be expected to stand the process of preserving; because when parts will admit no more expansion, the very brandy you put to keep them, will cause them to burst: in like manner will a wise man put his intents or schemes in execution before they arrive at that full MATURITY which is likely to bring forward a discovery at the very instant of projection, and ruin his design in its crisis.

MAZE, LABYRINTH, PERPLEXITY.

THE curious structures formed of old in Egypt, Crete, and ages afterwards in Tuscany, by Porsenna, have given the two first of these words to every modern language as a synonyme for the third. They have now none but a figurative sense, I think; because a labyrinth constructed to puzzle in a garden, is considered, and justly, as a childish plaything—I know of no such trifle in any English pleasure ground, unless that left standing in Hampton-Court Gardens be considered as one; proof of King William's Dutch taste—And why is it so considered? merely because it is impossible for such a MAZE to be made, in the present situation of life and manners, large enough to answer the real purposes of concealment and mystery, which would take up a space of twenty miles in circumference, and might be appropriated to uses, or at least be liable to suspicions, of a terrifying nature. In old aristocratic days, and in semi-barbarous nations, gross violations of every virtue lived unnoticed, and died away undetected, from the permission mankind tacitly gave to every idea of privacy and seclusion: where man unwatched by man, brutified for very want of observance; talents languished for lack of cultivation; and while rich minds were suffered to run over with weeds, poor ones perished in their original nakedness, from that cold

cold which never was thawed by consolation. It is, however, worthy to be remarked, that upon quitting this dark LABYRINTH, we find ourselves suddenly transported into a broad light so strong and violent that our eyes, unable to contend with its power, are dazzled into PERPLEXITY, little less dangerous than the tenebrous state we left behind: while every petty transaction is torn forth and exposed to public view; lives of our neighbours written before they are ended, and letters of our own published and sold to our very selves; anecdotes of one another become the only reading, and, true or false, are now the welcome exchange for money, time, and peace. But surely the reverse of wrong is not right, while truth and common sense lie in the middle way; and he who wilfully drives his Pegafus out of that path, will in time fire the world about his ears, like Phaeton when he neglected the precepts of his parent Apollo, ruler of *destiny*, that said so wisely,

Medio tutissimus ibis,

Neu te dexterioꝛ tortum declinet in anguem,

Neve sinisterioꝛ pressam rota ducat ad aram;

Inter utrumque tene.

MELODY, HARMONY, MUSICK.

THESE terms are used as synonimes only by people who revert not to their derivation;

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when the last is soon discovered to contain the other two, while the first means merely the air—or, as Italians better express it, *la cantilena*—because our very word MELODY implies *honey-sweet singing, mellifluous* succession of simple sounds, so as to produce agreeable and sometimes almost enchanting effect. Meanwhile both co-operation and combination are understood to meet in the term HARMONY; which, like every other science, is the result of knowledge operating upon genius, and adds in the audience a degree of astonishment to approbation, enriching all our sensations of delight, and clustering them into a maturity of perfection.

MELODY is to HARMONY what innocence is to virtue; the last could not exist without the former, on which they are founded; but we esteem him who enlarges simplicity into excellence, and prize the opening chorus of *Acis and Galatea* beyond the *Voi Amanti* of *Giardini*, although this last-named composition is elegant, and the other vulgar.

Where the original thought, however, like *Corregio's Magdalen* in the *Dresden Gallery* set round with jewels, is lost in the blaze of accompaniment, our loss is the less if *that* thought should be somewhat coarse or indelicate; but MUSICK of this kind pleases an Italian ear far less than do *Sachini's* sweetly soothing MELODIES, never overlaid by that fulness of HARMONY with which German composers sometimes

times perplex instead of informing their hearers. *His* chorusses in Erifile, though nothing deficient either in richness or radiance, are ever transparent; while the charming subject (not an instant lost to view) reminds one of some fine shell coloured by Nature's hand; but seen to most advantage through the clear waves that wash the coast of Coromandel when mild monsoons are blowing. With regard to MUSICK, Plato said long ago, that if any considerable alteration took place in the MUSICK of a country, he should, from that single circumstance, predict innovation in the laws, a change of customs, and subversion of the government. Rousseau, in imitation of this sentiment, which he had probably read *translated* as well as myself, actually foretold it of the French, without acknowledging whence his idea sprung; and truly did he foretell it. "The French," says he, "have no MUSICK now—nor can have, because their language is not capable of musical expression; but if ever they *do* get into a better style—(which they certainly soon did, changing Lulli and Rameau for Gluck and for Piccini)—*tant pis pour eux.*"

Rousseau had indeed the fate of Cassandra, little less mad than himself; and Burney justly observed, that it was strange a nation so frequently accused of volatility and caprice, should have invariably manifested a steady perseverance and constancy to one particular taste in this art, which the strongest ridicule and contempt of

other countries could never vanquish or turn out of its course. He has however lived to see them change their mode of receiving pleasure from this very science; has seen them accomplish the predictions of Rousseau, and confirm the opinions of Plato; seen them murder their own monarch, set fire to their own cities, and blaze themselves away—a wonder to fools, a beacon to wise men. This example has at least served to shew the use of those three words which occasioned so long a speculation. MELODY is chiefly used speaking of vocal MUSICK, and HARMONY means many parts combining to form composition. Shall I digress in saying that this latter seems the genuine taste of the English, who love plenty and opulence in all things? Our MELODIES are commonly vulgar, but we like to see them richly drest; and the late silly humour of listening to tunes made upon three notes only, is a mere whim of the moment, as it was to dote upon old ballads about twenty or thirty years ago; it will die away in a twelve-month—for simplicity cannot please without elegance: nor does it really please a British ear, even when exquisitely sweet and delicate. We buy Blair's Works, but would rather study Warburton's; we talk of tender Venetian airs, but our hearts acknowledge Handel. Meantime 'tis unjust to say that German MUSICK is not expressive; when the Italians say so they mean it is not *amorous*: but other affections inhabit other souls; and surely the last-named im-

mortal

mortal composer has no rival in the power of expressing and exciting sublime devotion and rapturous sentiment. See his grand chorus, *Unto us a Son is born*, &c. Pleyel's Quartettos too, which have all somewhat of a drum and fife in them, express what Germans ever have excelled in—regularity, order, discipline, arms, in a word, war. When such MUSICK is playing, it reminds one of Rowe's verses which say so very truly, that

The sound of arms shall wake our martial ardour,
And cure the amorous sickness of a soul
Begun by sloth and nursed with too much ease.
The idle god of love supinely dreams
Amidst inglorious shades and purling streams;
In rosy fetters and fantastic chains
He binds deluded maids and simple swains;
With soft enjoyment woos them to forget
The hardy toils and labours of the great:
But if the warlike trumpet's loud alarms
To virtuous acts excite, and manly arms,
The coward boy avows his abject fear,
Sublime on silken wings he cuts the air,
Scar'd at the noble noise and thunder of the war.

What then do those critics look for, who lament that German MUSICK is not *expressive*? They look for plaintive sounds meant to raise tender emotions in the breast; and this is the peculiar province of MELODY—which, like Anacreon's lyre, vibrates to amorous touches only, and resounds with nothing but love. Of this sovereign power,

To take the 'prison'd soul, and lap it in Elysium,

Italy

Italy has long remained in full possession: the Syren's coast is still the residence of melting softness and of sweet seduction. The MUSICK of a nation naturally represents that nation's favourite energies, pervading every thought and every action; while even the devotion of that warm soil is tenderness, not sublimity;—and either the natives impress their gentle souls with the contemplation of a Saviour newly laid, in innocence and infant sweetness, upon the spotless bosom of more than female beauty—or else rack their soft hearts with the afflicting passions; and with eyes fixed upon a bleeding crucifix, weep their Redeemer's human sufferings, as though he were never to re-assume divinity. Meantime the piety of Lutherans soars a sublimer flight; and when they set before the eyes of their glowing imagination Messiah ever blessed, they kindle into rapture, and break out with pious transport,

Hallelujah! for the Lord God Omnipotent reigneth, &c.

They think of him that sitteth high above the heavens, begotten before all worlds!

Effulgence of the Father! Son beloved!

With such impressions, such energies, such inspiration—Milton wrote poetry, and Handel composed MUSICK.

MISTAKE,

MISTAKE, ERROR, MISCONCEPTION.

WHOEVER thinks these words strictly synonymous will find himself in an ERROR; while he who says he wandered out of his way between London and Bath, from mere MISCONCEPTION, makes a comical MISTAKE—for he only committed an ERROR in neglecting to punish those who turned him out of the right road *for a joke*. These are the niceties of language that books never teach, and conversation alone can establish. Let foreigners however settle it in their minds, that the word first used in this catalogue of false apprehension, is used when one man or one thing is taken for another: the second applies much wider, and we say it of all who deviate from the right path, whether that deviation is or is not caused by a mere MISTAKE: the latter seems less an act of the will than either of the other two; 'tis more a perversion of the head than any thing else, and its resistance against conviction carries with it somewhat laughable. A nobleman, for instance, employing his architect to shew him the elevation of a house he intended to build, the artist produces a drawing made with Indian ink. This is no bad form of a house, says my lord, but I don't like the colour—my house shall be *white*. By all means, replied the builder, this is a white house. No, this is black and white, methinks—evidently so, indeed—and striped

striped about somehow in a way that does not please me. Oh dear! no such thing, my lord—the house will be white enough. That I don't know, Sir; if you contradict my senses *now*, you may do the same *then*: but my house shall not be patched about with black as this paper is—it shall be all clean Portland stone. Doubtless, my lord; what you see here is perfectly *white*, I assure you. You are an impudent fellow (answers the proprietor), and endeavour to impose upon me, because I am not conversant in these matters, by persuading me that I do not know black from white; but I do know an honest man from a rogue—so get about your business directly, no such shall be my architect.

This was MISCONCEPTION. When the faux Martin Guerre came to France from India, and took possession of the house, lands, wife, &c. of a man whom he strongly resembled, and who, by four or five years absence from his family, was so forgotten by them that neither brother nor sisters found out the imposture—their caresses and obedience, their rents and profits were all intended to the person of another man, and were only paid to him by a fatal but innocent MISTAKE. But when the jury condemned a man wholly unconcerned in the business to suffer for a crime one of themselves had committed, nor ever found out that good evidence was wanting to prove his guilt, till the real perpetrator of the murder owned it
himself

himself in private to the judge—they acted with too little caution and delicacy, and have been always justly censured for the ERROR. The facts are all acknowledged ones.

MOB, POPULACE, THE LOW PEOPLE, THE
VULGAR;

DENOMINATIONS by which several conditions of men delight in describing those below them in regard to talents, birth, or fortune:—the great VULGAR and the small, says Cowley, speaking of ignorant persons; but we commonly apply it to those whose coarseness of manners and meanness of behaviour preclude them from admission into elegant or civil society. And so true is this position, that descent, however illustrious, will not be found sufficient to keep persons out of low life and company who have an innate propensity as it were towards debasing themselves; witness some unhappy females, who, although highly born and decently educated, are contented to lead and finish their lives amongst the dregs of society, apparently from original taste.

Meantime nothing is so offensive to English men or women *in general* (for exceptions only serve to prove the rule), as to be rated among the LOW PEOPLE or the VULGAR, conscious that every native of our happy country may die a gentleman if he will but learn to live like one.

Even

Even those whom every soul but themselves count as members of the POPULACE, wish not to be thought such; but, if touched on that string which vibrates at the word honour or genteel behaviour, will speedily join in despising a MOB, and unite themselves to that party which boasts better education. It is indeed a proof of the vilest depravity when man is so far debased as to delight in his own meanness, and say with the French, for whom that baseness was reserved, *Long live the sans-culottes!* We will however hope better illumination even to *them*; and as 'tis the first characteristic of their sect to be unstable, the old grammatical axiom may end perhaps at last in a maxim of politics, when we say, *Neutrum modo, mas modo VULGUS.*

MONEY, CASH, COLE, ASSETS, READY RINO,
CHINK, CORIANDERS;

FORM a string of hateful words—synonymous enough, however, or nearly so, in the vulgar and despicable dialect of coarse traders in the hour of merriment; but to be ever sedulously avoided by those who mean to be thought eminent for choice of phrase and elegance of conversation. The first is, after all these heavy denunciations, a necessary and proper term, when business comes to be seriously spoken upon: the second is always pert and pedantic, unless used in its native soil, the banker's shop, where

where it means coin, opposed to notes; such MONEY as may be kept in a CAISSE or strong-box, is properly and from that derivation justly denominated CASH. The fourth word on this unpleasing list is likewise of French etymology, and belongs rather to the cant of lawyers than of merchants. When a man dies, his executors and their attorney begin to enquire if he has left ASSETS (meaning ASSEZ) sufficient for payment of legacies, debts, dues, &c.: The others are nothing better than a mere jargon of school-boys, 'prentices, &c. and so surely are these terms excluded civil society, and so attentive must foreigners be never to pronounce them, that I am confident a nobleman would scruple to introduce the best recommended son of his own best friend in England, to Sir William Hamilton or Sir Robert Murray Keith at Naples or Vienna, should the youth in his first visit give my lord to understand that he "took care not to set out from home without having touched the COLE, provided the READY RINO, and tipt Old Squaretoes for the CORIANDERS."

Nothing is so certain a brand of beggary in our country as coarse and vulgar language. We know almost the street a man resides in here at London—at least the company he has kept—by a peculiar strain of discourse, which though endurable enough so long as the talk is serious, relapses into wretchedness the moment a jest is attempted. I have heard Dr. Johnson say there
was

was such a thing as a city voice—a city laugh there is, that's certain, different from that of the people who inhabit, and have from their youth inhabited, the court end of the town.

It appears from some of Martial's epigrams, meantime, and there are corroborating reasons to believe, that in old times as well as now some waggish way was always adopted by low people, when speaking of pecuniary concerns: and *NUMMI* was certainly a cant word at Rome, because *Numa* first coined silver, which he substituted for the scraps of leather then in use; and when a fellow filled his bag with *NUMMI*, he was I trust talking no higher language than he who in our country wishes for the *CHINK*, or boasts his familiarity with KING GEORGE'S PICTURE.

It may be worth observation, and has I think been already hinted at in this book, that to describe any thing by its causes is less likely to please or be right in conversation than describing the same by its adjuncts; and perhaps the Milanese patois owes much of its grossness to the contrary practice. They call a chair *quadrega* or *four-legs*; a fan *crespin* or *crackling-thing*; the door *Puscio* or *the going out place*. No wonder, say my English readers, that this dialect is reckoned a coarse one: while 'tis notoriously a mean phrase here to ask a gentleman—"Well, Sir, how goes your *Tompion*?" meaning—"Pray what is the time o' day by your watch?" made possibly by that artist; or—"So, my lady,

dy, how does your *moufer*?" to a woman of quality if she is fond of a favourite cat. I know not whether vice and folly are half as attentively avoided by elegant people in Great Britain as such expressions; but this I know, that 'tis difficult to endure even virtue and wisdom combined with so much grossness.

MYSTERY, SACRED OBSCURITY.

THE first of these is the word for which the last is merely a periphrasis, and both seem likely enough to be discarded in this self-sufficient age, when examination takes place of thankfulness, and the spirit of investigating precludes much of reverence even to celestial envelopment. Our rash and intrusive philosophy, like Homer's Patroclus, strikes even against the cloud which veils Apollo or Destiny from our nearer view, and, scorning all that once was reckoned awful, seeks to tear down the very branches of that tree, whose fruit, even when carefully gathered, proved fatal to us all.

MYSTERIES, like monarchs, are now found easy to get rid of; and indeed those who first began to insult Heaven were likeliest above all people to murder an anointed king. The punishment of such abominable sins is as yet concealed from our eyes in SACRED OBSCURITY; but not less certain is it for that reason—perhaps not less near.

NAME,

NAME, NOUN PROPER, NOMINAL DISTINCTION,
APPELLATIVE.

THE first of these is the word in conversation use, unless when some accidental combination forces from us one of the others. As if a person should say—"I only called the man a Hercules or a Solomon by way of APPELLATIVE, because he is so eminently wise or strong; his NAME is Richard, I have been told: and with regard to his family, it has but lately acquired any NOMINAL DISTINCTION at all, unless perhaps *Norton* or *Sutton* were added by the villagers on his first settling there, if they observed his coming from the *north town*, or the *south town*, a common reason enough; but something must be done to subdivide the word *man* into NOUN PROPER and noun common. So far the example. Augustus Cæsar met an ass, says Swift, and he had a lucky name; I meet asses enough, continues the merry Dean, but they have never lucky names. 'Tis strange, however, where onomancy was so much regarded as it was in Rome, that a man should ever have been tempted to give his son an *unlucky* one; yet we find Livy calling *Atrius Umber abominandi ominis nomen*; and the name *Lyco* was as unpleasing to Plautus. Edmund Smith, ever attentive to antiquity, keeps that name for the betrayer of Hippolytus in his *Phædra*, I remember; and there has been always an idea of good
hope

hope going with a name, however such fancies may be disclaimed. Why else do Romanists still call their sons *Evangelista* or *Natale*? Nothing can be more senseless, scarce any thing more absurd; except christening a baby *Giambattista*, as they do in all parts of Italy for ever, without reflecting that he might as rationally be called *Charlemagne*, or *Alexander the Great*, those being mere APPELLATIVES that agreed only with the particular individuals on whom they were first bestowed: and I remember Dr. Johnson reprimanding a lady of his and my acquaintance for baptizing her daughter *Augusta*. The truth is, puritans who, to obtain heaven for their young ones, give the NAMES of *Hold-the-faith* or *Stand-fast*, are wiser than these; and a gentleman of undoubted veracity told me once of a pious friend he had, who promised if his wife brought him a daughter that year, in which he had received some signal mercy from heaven, that he would, in gratitude, call the girl *Mesopotamia*, which is known by those who understand Greek to mean *the middle of rivers*, or *surrounded by waters*, and was the name of a province so discriminated. This however is at worst but idiotism; while the calling any human creature *Emmanuel* or *Salvador* is profanation, if not blasphemy. Surnames, being mere family distinctions, take a wider range, and have spread strangely fure in every country—all trades, all colours, serving for cognomina; and even appellations of beasts, birds, and fishes, which

Cambden

Cambden seems to think were originally signs where certain persons kept shops, but that usage is by other authors supposed to be of later date. Men were named from brutes before signs were known, I am told.

Local names, as *fields*, *rivers*, *meadows*, and the like, are innumerable of course; and honorary ones not unfrequent—from some of the family having been a *bishop*, a *baron*, an *earl*, &c. Nor do the *sousbriquets* fail of coming in for their share, when the first man of the race was noted for a great or *broadhead*, or for being armstrong, or was eminent for some peculiar action in war, as *Shakespeare*, &c. The first of these in England are almost all Yorkshire families originally, and bore arms under King Edward the First, in his contentions with the Welch.—So much for Agnomina; they are common in Italy and France likewise. *Grossa Testa* is a Genoese I think, and *Grosse Teste* may, I suppose, be found among the emigrant French—*Beauregard* is a name well known among a lower class, whence our *Goodluk* changed for motives of interest to *Goodluck*. Men of higher consideration, meantime, were commonly named from their possessions, as Philip de Valois, &c.; and where the father was a great man, and boasted long descent of ancestry, famous in their province or district, his sons would count backwards up to the fountain-head, in Wales by Ap, in other kingdoms by Fitz, or Witz, whence illegitimate progeny not daring to do so, called themselves

themselves *Wilson*, or *Harrison*; sometimes by *matronymicks*, as *Anson*, *Nelson*, &c. *ad infinitum*. 'Tis curious enough to see how very little the methods of classing and naming mankind differ, in different parts of Europe. Every nation has its Monsieur Boileau, Mr. Drinkwater, and Signor Bevilacqua, and the Spaniards call them properly enough *Renombres*. They indeed distinguished some families, very old ones now, by titles of infamy or *ill-luck*, as the Romans phrased it, witness *Verdugo*, *Putanero*, and others; to answer which, we have Mr. *Bastard* and Mr. *Coward*, &c. But Romanists change their names when embracing a religious order, not unreasonably—for we have now done (say they) with worldly distinctions; and conformably to this I trust (not for the reason urged by Platina), Pope Sergius set the example to succeeding pontiffs, of dismissing for ever a NAME to which he could have no succession. Mean time scholars who have had leisure and erudition to examine the language now spoken in North Wales, and prove it the true Celtic, namely, one of the primary vocal modes after the dispersion of Babel, tell us, after mentioning the affinity between that and the Hebrew tongue, that the NOMINAL DISTINCTION of *titans* came from a Gaulish or Celtic compound, *tuad* earth, pronounced *tit*, and *tan* spreading, an overspreading people; while Rowlands, the ingenious author of an Archeological Discourse on the Antiquities of Anglesey, called *Mona*

Antiqua Restaurata, pretends to show that these Titans were the Aborigines of our island, not descending, as is commonly supposed, from the ruins of any disgraced or beaten people. That Mr. Mason's beautiful ode would lose the grace of probability might perhaps be the worst consequence of such a supposition, when he says

Hail, thou harp of Phrygian frame!
 In years of yore,
 That Camber bore
 From Troy's sepulchral flame:
 With ancient Brute to Britain's shore
 The mighty minstrel came.
 Serene upon the burnish'd prow,
 He bade her manly modes to flow—
 Britain heard the descant bold
 She flung her white arms o'er the sea,
 Proud in her leafy bosom to unfold
 The freight of harmony.

Rowland likewise gives us to understand how the Titan princes, who overspread Europe with conquests, were Celts, and *Hercules* no other name than *Erchill* a destroyer; *Apollo*, *ap-haul*, filius solis, and *Minerva*, *men-arfan*, inventress of weapons. This very book, I believe, it is which Swift, who loved laughing better than enquiry, ridicules in his account of etymology, deriving Archimedes from Hark ye Maids, Alexander the Great from All Eggs under the Grate, and a hundred more; the work was originally printed at Dublin, incorrectly enough, about the year 1723. Monsieur le Comte de Gebelin certainly had seen it, though I know not whether he

he speaks of his obligations in his *Monde Primitif*; nor know I what became of that design, for which Elmsly took in subscriptions in the year 1772 as I remember.

Mean while Rowlands' account of the patriarch's names in Hebrew is very striking, and, if it has not been contradicted by men more learned than himself, deserves admiration rather than contempt; as it was probably the original reason why Puritans, who study the Old Testament more than Romanists *can*, or Anglicans *will* study it, have been led to baptize their children with long sentences, as this famous one,

If Christ had not died for thee thou hadst been damned.

DOBSON.

by this means obliging the person to recollect his Redeemer, every time he signed his own name; a practice of good intent, but leading on to absurdity of the grossest kind, as in the blockhead who fancied some virtue contained in the NOMINAL DISTINCTION of Mesopotamia, only because he had read that word in the Bible.

To return however to our Welch critic: He says, "that the NAMES imposed by the Hebrew language were generally such as betokened the nature, or some eminent properties of the things NAMED, or were compounded of such as did—witness the Antediluvian names of the first patriarchs, well worthy the consideration of modern Jews, who upon examination will find

that they contain and mystically exhibit a concise and wonderful scheme of prophecy, in their own Hebrew tongue, of the restoration of fallen mankind by a bleeding Messiah, as will appear by the following table :

Adam,	—	Man,
Seth,	—	set or placed,
Enosh,	—	in misery,
Kainan,	—	lamenting :
Mahaleel,	—	blessed God
Jared,	—	shall come down,
Enoch,	—	teaching,
Methuselah,		that his <i>death</i> will send,
Lamech,		to humbled smitten man,
Noah.	—	<i>consolation.</i>

Such a curiosity in literature might attract attention at any time, most of all surely in this astonishing century, when such various events pressing forward urge the imagination to expect still greater. The star, which miraculously shone forth in the East, may possibly at no distant period illuminate the ten tribes, and light them on their return to happiness and favour. Mean time all Orientalists give appellations after the Jewish manner I believe: Abdalla means *Servant of God*, as I have read;—Soliman, or Solomon, for 'tis the same they say, implies *peaceable*, as doth our common Saxon termination *fred*. Winnifred is *Win-peace*; Alfred is *All-peace*; while some ancient writers take notice that the *names* of barbarous nations are

are ever concise and expressive: It was therefore deemed a duty in old times to keep up the honour of the *NAME*. *Severus, Probus, and Aurelius*, were called *sui nominis imperatores*; and when Clothayre, king of France, was baptized, one stood by the font and cried,

Crescat puer! et hujus sit nominis executor.

One might add to all this, that *Marechal Saxe* married a lady he had no violent attachment to, only because her Christian *NAME* was *Victoire*. Nor did she conquer him at last; they lived ill together, and parted.

NARRATION, ACCOUNT, RECITAL.

IN order to give a good *ACCOUNT* of the fact (say we), 'tis necessary to hear a clear *RECITAL* of the circumstances; but if we mean to make a pleasing *NARRATION*, those circumstances should not be dwelt on too minutely, but rather one selected from the rest, to set in a full light. Whoever means to please in conversation, seeing no person more attended to than he who tells an agreeable story, concludes too hastily that his own fame will be firmly established by a like means; and so gives his time up to the collection and *RECITAL* of anecdotes. Here, however, is our adventurer likely enough to fail; for either his fact is too notorious, and he sees his audience turn even involuntarily away from

from a tale told them yesterday perhaps by a more pleasing narrator; or it is too obscure, and incapable of interesting his hearers. Were we to investigate the reason why narratives please better in a mixed company, than sentiment; we might discover that he who draws from his own mind to entertain his circle will soon be tempted to dogmatize, and assume the air, with the powers of a teacher; while the man, who is ever ready to tell one somewhat unknown before, adds an idea to the listener's stock, without forcing on us that of our own inferiority—He is in possession of a fact more than we are—that's all; and he communicates that fact for our amusement.

NATION, COUNTRY, KINGDOM,

ARE all of them collective terms, well understood, and at first sight only synonymous. A moment's reflection shows us many COUNTRIES which are not kingdoms, and some KINGDOMS which include not the whole NATION to which they apparently belong. The first of these words is used in some universities for the distinction of the scholars, and professors of colleges. The faculty of Paris consists of four, and when the procureur of that which is called the French NATION speaks in public, his style is *Honoranda Gallorum Natio*. I hope they have changed their phrase now, when all KINGDOMS,
COUNTRIES,

COUNTRIES, NATIONS, and LANGUAGES, unite in abhorrence of their late disgraceful conduct towards the good house of Bourbon, so named from Archibald Borbonius in the year 1127, whose impress was a globe, and round it this anagram of the earl's name, *Orbi bonus*. The times how changed in this fatal year to Frenchmen, 1793!

Strokes of national character, national humour, however, still exist: with regard to the latter, we see *their* bons mots still untranslatable beyond those of other kingdoms; and our authors plunder French comedies in vain; the humour loses and evaporates: witness Farquhar's endeavour to force into his *Inconstant**, the gay reply made by Le prince de Guemenè, when Louis Quatorze's queen, a grave Spaniard, seriously proposed putting the famous Ninon de l'Enclos among *les filles repenties*.—"Madam," answered the courtier, "*elle n'est ni fille, ni repentie*." This was NATIONAL pleasantry, and will not translate for that reason.—No more will that proof of John Bull's NATIONAL character, told of a fellow, who, when king Charles the First of England lay before Rochelle, was employed by that prince as a diver, to carry papers, &c. which having done most dextrously, the good-natured sovereign bid him name his own reward.—"Something to drink your majesty's health, that's all," quoth

* See Farquhar, vol. ii. p. 52.

the man. "Blockhead!" exclaimed the duke of Buckingham, who stood in presence, and was provoked at his stupidity for asking nothing better, "why didst not *drink* when thou wert under water?"—"Why so I did, master!" replied the clown; "but the water was salt you know, so it made me the more a-dry."

NECROMANCY, DIVINATION, ENCHANTMENT,

GO for synonymes only because they have been rejected all together as impossibilities, or else condemned all together as crimes:—they are strictly not synonymous, however. The first, which means calling up the shades of dead men to inform us concerning our future fortunes, does not appear to be in any sense within the power *now* of living wight; and when it was, God made strict laws to forbear the exertion of such NECROMANCY, which could only produce sad and melancholy effects.

Heaven from all creatures hides the Book of Fate: for which reason DIVINATION of all kinds, either by *Sortes* as the ancients used, or by chiromancy, which the modern gypsies vainly pretend to, or by astrological speculations—or by sympathetick touch, or animal magnetism—or any other method, should be discouraged by society, and punished by our laws; instead of publishing the Conjuror's Magazine, and advertising the lady in such a street,
 who

who professes the knowledge of futurity, and gains an infamous livelihood out of the folly of her fellow creatures. Natural ENCHANTMENT meantime certainly does subsist, and the powers of fascination exerted from animals towards each other are too strong to be denied. The great serpents of India live by the powers of their eye, which they fix on small birds, so as to detain them on a twig till caught—and incapacitate them from flying away, till, like Congreve's Old Bachelor, treated in much the same way by a pretty wench, they run into the danger, as he says, to avoid the apprehension. A setting dog exercises somewhat of a like art upon the partridges I think; and that a mouse will run down the throat of a large toad confined in the same small room, has been proved by ocular demonstration.

The three words are for all these reasons not synonymous.

NEUTRALITY AND INDIFFERENCE.

THESE words appear synonymous when applied to public use; but if pronounced upon common or domestic occasions, one is apt, the other impertinent. I must make myself understood by example.

We say then properly, that, had Great Britain looked coldly on the late occurrences of Europe, had she beheld the invasion of Holland,

land, the massacres in France, the murder of a blameless sovereign, and the daily outrages committed against religion and good morals, with fullen NEUTRALITY and frigid INDIFFERENCE, her punishment would soon have commenced by the effects of that spirit of proselytism that distinguishes fanatics and deists, and prompts them to carry confusion into every state—ruin, overwhelming ruin upon every church.

On the other hand should we, speaking of a marriage, observe how a couple once so apparently united, now look on each other with NEUTRALITY, all would laugh; the word in this case must be INDIFFERENCE, the other will not do.

NIMBLY, QUICKLY, SPEEDILY, SWIFTLY, FAST.

THAT these adverbs are not strictly synonymous—can I verily think be learned only by conversation, or by trifling books like this, wholly and solely colloquial: and a foreigner must give up some empty moments to the mere chat of our language, before he finds out that 'tis most agreeable to common usage to say that a rabbit runs very NIMBLY for a little while, but has no strength or breath to continue long the same pace; while we tell each other familiarly how the king's messenger came SPEEDILY from Madrid the other day with some good news, which he could not have done neither,
but

but that the packet sails very **SWIFTLY**—No, not if he had been as famous for walking **FAST** as Powell the Pedestrian, who went on foot to York and back again in five days, when he was five-and-fifty years old.

Meantime 'tis no bad general rule to recollect, that the first of these adverbs is scarce ever used but of small things, and upon slight occasions; that the last is in most common and daily service; and that the other two are most expressive if we speak concerning a grayhound or a race-horse.

The word **NIMBLY** seems at first sight incapable of being made sublime on any occasion—it has however a striking effect upon the stage in those incantation songs where the witches enumerate their pleasures, in Macbeth; and is wonderfully seconded by Purcell's musick, when they say,

We nimbly, nimbly, nimbly, nimbly, nimbly dance our fill,

To the echo, to the echo—of some hollow hill.

These we must remember though to be Dæmons, or Piskies, in whom activity is still supposed to be combined with malice and mischief; the words are not Shakespeare's, but belong to an old and curious drama on the subject of Rosmunda, and called *The Witch*, a *Tragi-Comedie*. But I shall forget the synonyme second on our list; and although by that method I should undoubtedly finish my work more **QUICKLY**, it would

would be exceedingly ill done indeed, and deserve very heavy censure.

NOTORIOUS, APPARENT, EVIDENT.

THESE run in a sort of climax; for a thing may be made APPARENT to some, when 'tis by no means EVIDENT to many, or NOTORIOUS to all. The last word has of late years contributed to drive the other two out of good company—although our best authors, in colloquial and easy style, use it commonly in a bad sense. While the superiority of English sailors on all well-tryed occasions has been EVIDENT, and while it was APPARENT that our sea-officers understood the forming a line, and choosing a happy moment for engaging, &c. it is NOTORIOUS that the French fight against sails and rigging: ever studious to avoid close encounter, they provide for escape before they begin the battle, which on their side consists chiefly in employing the enemy upon other business, by distressing them for want of shrouds, tackling, and the like—thus impeding the return of the vessel home after a victory, and giving up immediate glory, for future mean advantage.

NOW,

NOW, AT PRESENT, THIS INSTANT.

WHILE metaphysicians expand their subtleties into imperceptibility upon this fatal monosyllable, one would hope that conversation might go on without dispute concerning what flies away like the witches in Macbeth, who, while we contend about the nature of their existence, *make themselves air, into which they vanish*. So, alas! does NOW; the present moment passing away even before the word is written that explains it. We may tell foreigners, however, that 'tis usual in our language, when calling in a hurry, to cry, NOW, NOW, as the quickest expression, I suppose, for urging another to immediate haste. "AT PRESENT we cannot come to you"—is a common phrase—He was here THIS INSTANT, means, 'tis not an instant scarcely since he was here: but it does certainly mean time *past*; for one says to a person who looking round misses the individual sought for—Why, she is here NOW, cannot you see her?

I thought we were to begin upon the subject NOW, says a man impatient of decision. We *will* begin THIS INSTANT, replies his cooler friend (meaning a *future* time, though near); AT PRESENT it would not be so proper. These things are difficult to foreigners; nor can I guess why both time *past*, and time to come, should both be hourly and commonly expressed by THIS INSTANT, which at first view appears improper enough.

enough. In a conversation when it was proposed to write an *impromptu* upon NOW, this pretty quatrain was produced by *Della Crusca*, who had been asserting that all past actions were nihilities, and the immediate moment was the whole of human existence.

One endless NOW stands o'er th' eventful stream
Of all that *may be* with colossal stride;
And sees beneath life's proudest pageants gleam,
And sees beneath the wrecks of empire glide.

A partial friend in company replied:

'Tis yours the PRESENT MOMENT to redeem,
And powerful snatch from time's too rapid stream,
While, self-impell'd, the rest redundant roll,
Slumb'ring to stagnate in oblivion's pool.

We have NOW I think pretty well dispatched
this fynonymy.

NOXIOUS, MISCHIEVOUS, PERNICIOUS, HURTFUL,
BANEFUL,

ARE all, except one, words of contemptuous abhorrence: yet may a foreigner misapply them, if not informed that we call a lion a destructive animal, and the Apulian spider a NOXIOUS insect; whilst all agree that a MISCHIEVOUS boy is at any rate a very offensive and tormenting inmate to a grave gentleman or elegant lady: but if he should once take a fancy to put laurel leaves in their tea-pot, such a trick
might

might prove **PERNICIOUS** to the whole family, as that plant is in its nature **HURTFUL**, and a distillation from it not only poisonous, but actually **BANEFUL**; the man who swallows laurel water not living long enough, 'tis said, even to set down the cup; so sudden and so dreadful are its effects. Such reflections should make us shun people who are said to be only **MISCHIEVOUS**, as they are likely enough to end in being most **PERNICIOUS** companions.

NOYSOME, OFFENSIVE, DISGUSTING.

THE first of these unpleasing adjectives is of late commonly written **NOISOME**, because derived from the Italian *noioso*: as it takes root immediately however from our own English verb to **ANNOY**, it has a claim to the *y-Grec*. 'Tis not the more synonymous with noxious or destructive, because we find it sometimes attributed to things which are dangerous in their nature: for although the smallpox or pestilence are justly called **NOISOME** diseases, it is not because they kill, but because they **OFFEND** us, that they are so termed. A bad smell can scarce attack life, but it has a just pretension to all the epithets upon the list: so has indecent talk, which is exceedingly **OFFENSIVE** and **DISGUSTING**, and drives delicate people from a company as surely as the fox drives the badger

ger from his hole, by an equally NOISOME contrivance.

NUGATORY, THIN, SLIGHT, FLIMSY, FUTILE.

ANY thing of a texture nearly approaching to aerial, any thing near the nature of clouds, and easily blown away, might, one would suppose, have fair pretension to these adjectives—yet we appropriate them to particular matters by mere colloquial custom:—they are synonymous only when speaking of certain empty tales, or arguments void of solidity, which may without difficulty deserve them all; but we cannot say a filk however SLIGHT is NUGATORY, or call a THIN muslin, though soon worn out, a FUTILE mode of dress—without gross pedantry. One of the pretty books in our language most resembling the French *Anas*, is perhaps read the less for having a modest title, and being called *Nugæ Antiquæ*; whilst a hundred FLIMSY compositions of infinitely less value attract the eyes of our young people, and please a trifling age, which although it professes to desire amusement only, not instruction; the book that pleases it must be dogmatical, though the reasoning be SLIGHT; and those melodies which charm must be called *simple*, not FLIMSY. Our dress and conversation being of late calculated for mere THINNESS, we will hope such fashions may be FUTILE, and that

that the NUGATORY reports, empty nothings made on purpose to delight such sylph-like characters, will fade away on approach of a new year, teeming as it appears with very serious and weighty events.

TO NULLIFY, TO ANNULL, TO DISANNULL, TO
MAKE NULL AND VOID.

THESE verbs stand in conversation chiefly in the place of the verb to annihilate, or rather between that and the softer phrase of to render ineffectual. Horatio's arguments, say we, were rendered NULL and VOID, at least in my opinion, by what our friend Cleomenes urged against them: but no man better knows than he, how to NULLIFY the discourse of his competitor without annihilating the speaker either in his own eyes, or those of the auditors; as a good legislator will see the way to ANNULL a statute no longer useful or necessary, without taking away by direct annihilation all trace or remembrance of its former utility. The third verb is a favourite among the vulgar here in England, who misapply it comically enough. I asked the late Lord Halifax's gardener for a walk and summer-house I used to see at Horton: "There was such a walk once (replies the man), but my Lord DISANNULLED it."

NUMB, TORPID, MOTIONLESS,

ARE not synonymous, because they are mere gradations of the dreadful malady which some animals have the power of producing in others, given them apparently for self-defence, as the *gymnotus electricus* and torpedo in particular. The sensation they induce often however comes by nature, or some accidental injury done to the spinal marrow, which renders a limb first NUMB, or with something like a half consciousness of the privation befallen it, which faint power of feeling goes off when the senses become more TORPID; and it seems to me that the person, who instead of quickening his pace stands MOTIONLESS in the hour of surprise or terror, discovers a fatal disposition or tendency in the habit to those diseases so difficult to cure and so melancholy to behold; where life subsists but to exhibit a picture of distress, where the animal survives the man, and holds him up a shame to medicine, a beacon for philosophy.

OBSTINATE, PERTINACIOUS, FIXED, RESOLUTE,
STEADY, PERSEVERING, CONSTANT.

THESE take different acceptations to agree with their substantives when used in their proper places; and even as adverbs, we say in general

neral that a man is PERTINACIOUS in attack, OBSTINATE in defence of his argument; and sometimes we may see people FIXED in belief, while they are far enough from being CONSTANT to the practice of such virtue as their faith requires. RESOLUTE seems a passive quality of the mind, and STEADY should be ever opposed to *inclination*, as it seems to imply uprightness and inflexibility—walking right onward, without turning (as says the Scripture) to the right hand or to the left:

True, 'tis a narrow path that leads to bliss;
But right afore, there is no precipice:
Fear makes men look aside, and so their footing miss.

DRYDEN.

Of the remaining word I find the most elegant example in the preface to Jacob Bryant's *Book of Mythology*.—"We are often (says he), by the importunity of a PERSEVERING writer, teased into an unsatisfactory compliance, and yield a painful assent; but upon closing the volume our scruples return, and we relapse into doubts and darkness." Such is not his own mode of convincing, however. His *Treatise on the Authenticity of Scripture, and the Truth of our holy Religion*, can find no rival nearer than Grotius; whilst our *English Dissertation* ought to be neglected by no rank or condition of men, who esteem sound learning, revere piety, or wish for clear information.

TO OBSTRUCT, TO THWART, TO HINDER, TO
RETARD.

THESE words can scarcely fure be thought fynonymous, while daily experience shews us some foolishly officious endeavours to RETARD a journey, a marriage, or disposition of an estate, which at last can perhaps only be THWARTED, not finally HINDERED—or if at length it should remain frustrated for ever, those who contributed to OBSTRUCT the business will have discovered more petty malice than deep thought upon the subject; which would inform such reasoners, that he who leaves an event clear of perplexities and difficulty is more likely to see it neglected or forgotten, than the man who stimulates passion by opposing its violence with feeble checks, and accelerates the rapidity of its current by laying weak obstructions in its way.

OCCASION AND OPPORTUNITY

ARE often mistaken for fynonymes by such as, being accustomed to think in French or in Italian, translate into English as they speak; and rejoicing in an OPPORTUNITY to introduce a phrase with which they were before acquainted, wait not to produce it on a proper OCCASION: for books will but increase such difficulties, and the study of our colloquial language
in

in elegant and well-instructed societies alone can smooth it. My chief reason for undertaking a work so needless to others, so hazardous to myself, was because it afforded me an OPPORTUNITY of shewing my zeal in the service of foreigners: for which purpose of being useful to *them*, I hourly wish my abilities were greater, having every moment OCCASION gratefully to recollect the pleasant days I spent in Italy principally, where I was myself a stranger, and where I experienced that delicacy of attention and evident desire to be pleased with all I said, which ingratitude herself would find it difficult to forget, while one spark of self-love yet remained unextinguished in her bosom.

OFFICIOUS, FORWARD TO RENDER UNDESIRE
SERVICES, IMPORTUNATELY KIND,
TROUBLESOME.

THE first word here is commonly used in a bad sense certainly, and so Johnson understood it in his Dictionary; yet we find him many years after considering it more tenderly, when speaking of a dead dependant whom he loved, he says,

Well tried through many a varying year,

See Levett to the grave descend;

OFFICIOUS, innocent, sincere,

Of every friendless name the friend.

Johnson

Johnson, indeed, always thinking neglect the worst misfortune that could befall a man, looked on a character of this description with less aversion than I do, who am apt to think that among the petty pests of society, after a weak foe comes an OFFICIOUS friend—who, like the man in Theophrastus, holds his acquaintance by the button to entreat his care for his *own sister's* health, till the cause is lost which he was going to defend—who crams your sick children with cake, advises immediate inoculation, and fetches in the surgeon himself, that the business may not be delayed—who hurries people into marriage before the settlements are drawn, advising them not to put off their happiness, but steal a wedding while the old folks are consulting, &c.—who proclaims a bankruptcy which might have been prevented, and gives you notice to save what you have in his hands, by taking up goods instead of cash—who, in his zeal for the reconciliation of his two best friends, traps them into a sudden meeting, shuts them into a room together before their resentment is cooled, crying, *Now* kiss and be friends, you honest dogs, *do*; and stands amazed to hear in an hour's time that they have cut each other's throat. These men deserve a rougher appellation than TROUBLESOME: yet 'tis the scourge of their acquaintance to be obliged now and then to look civil upon and even to *thank* them for their IMPORTUNATE KINDNESS;—while, FORWARD TO RENDER UNDESIRED SERVICES—such

—such they pretend to think them—fellows of this description sit at home wondering at the world's ingratitude, when every house which has common sense within its walls shuts them out at the gate.

ORATORY, ELOQUENCE, RHETORICK.

TO cursory readers these words may possibly seem to approach nearer to synonymy than they will be found to do on closer inspection and severer scrutiny. Each term looks back perpetually to its derivation; and the first of them is even in our common talk naturally applied to him who solicits, requests, beseeches, pleading some cause of the helpless or distressed, with ELOQUENCE of address and skill in RHETORICK. The original sense, as used in our courts of chancery, when the person supplicating is styled your ORATOR or ORATRIX, lies still concealed under our colloquial language, and we yield the palm of ORATORY to him who best knows the arts of *persuasion*.—For Warwick is a subtle ORATOR, says one who fears his powers of entreaty, in Shakespeare's Henry the Sixth; whilst ELOQUENCE implies more properly a plenitude of words, and adroitness in arranging them, with a sweet voice and pleasing volubility of utterance. Without all these 'tis difficult to shine as a perfect RHETORICIAN; though I have seen silent ORATORY more capable of touching our hearts

hearts than any tropes or figures—aye, or than all the graces of neat articulation, added to all the science of RHETORICK. As proof of this, who would not rather choose Mrs. Siddons to plead a cause for immediate pardon from one's sovereign than Sheridan or Fox? Phraseology is confounded and invention frozen before the genuine expression of a throbbing heart; and Quintilian said truly, that to speak well we must *feel sincerely*. This was in cases of ORATORY, however. ELOQUENCE is shewn in description chiefly; and though it does not set the place described before your eyes more exactly than less ornamented discourse would have done, it gives a momentary exaltation and delight to the mind, calls round a pleasing train of imagery, and furnishes elegant ideas for future combination.

I have a friend particularly eminent in such powers of charming her audience; who, altho' they leave her society more dazzled perhaps than instructed, find perpetual sources of entertainment by reflecting on the scenes so sweetly brought before their view, in words so choice and well adapted, yet poured forth with fluency which knows not, and copiousness which needs not hesitation. When she reads this, however, Mrs. P—— will acknowledge that the very rules and terms of RHETORICK are unknown to *her*, so great is the distance between our candidates for synonymy. 'Tis in the House of Commons we must seek inversion and prolepsis, every figure

figure of the art, employed with all the skill of those who seek to baffle where they scarcely mean to convince—or where, convinced already, they mean to maintain the side they have chosen to support, in defiance of the champions opposite, to whose triumph they wish not to bear witness. Here ORATORY has no place, according to Dr. Johnson; who said, no man was ever persuaded to give a vote contrary to what he intended in the morning, by any arguments, or any ELOQUENCE heard within those walls. He said too, that no preacher, however popular, ever prevailed on one of the congregation to give more at a charity sermon than he had resolved on at leaving home. These positions *may* be true; yet is ORATORY a charming thing, ELOQUENCE a fine thing, and RHETORICK a great thing—for it comprises them both.

ORDER, METHOD, REGULATION, ARRANGEMENT.

THAT these words were or were not synonymous might have been always doubtful; that the qualities they describe are necessary to society, remained uncontroverted till a very short time ago. Truth is, that in every ARRANGEMENT there must be METHOD, and to obtain ORDER we must begin by REGULATION. For although it was well asserted in an admirable sermon preached at one of our great London churches,

churches, and printed at the request of an associating committee, that equalization was a thing impossible, and that whenever the attempt is made, fatal will be the consequences; but the event must always be the same; because agitation cannot alter the nature of fluids or their specific gravity—when the agitation has ceased, says this excellent writer, the true level of each will be found—Some experiments militating against this apparently certain position prompt my fears, lest in moral as in natural philosophy, there is more danger of some parts being devoured by the rest, than this author seems to apprehend. Yet 'tis well known that one ounce of camphor will be so dissolved and apparently so annihilated, that neither scent, nor taste, nor alteration of transparency can be found in the phial, if grated into an ounce of alcohol; 'tis likewise known, that by addition of some fair clean water the camphor shall again be disengaged from the spirit, and rise to the surface once more, white, solid, perfect, without diminution of its weight, smell, or medical efficacy from the experiment.

Things have, I fear, a natural tendency to relapse into that chaotic state whence they were called forth by the voice of God, for the comfort and advantage of his reasoning creatures; and when they impiously reject those comforts and deny those advantages, one trembles lest the WORD which separated the confusion into various ORDERS, and METHODIZED the beautiful

ful ARRANGEMENT, should by repeated insults be provoked to withdraw the inspiring breath, at touch of which,

When Nature underneath a heap
Of jarring atoms lay,
And could not heave her head ;
The tuneful voice was heard on high,
Arise, ye more than dead !
Then hot, and cold, and moist, and dry,
In ORDER to their stations leap,
And musick's pow'r obey.

DRYDEN.

When God in wrath no longer sends his grace among mankind, we see them soon degenerate into much worse than beasts. Nature's limits are quickly leaped over, when the curb of religious worship is flung aside: as our cool camphor is no longer found where the incalcent furor prevails over every particle, and melts it undistinguished in the general mass. There would it lie eternally, if the clear element was not once more thrown in, to prove those powers of resuscitation which only can belong to purity immaculate. Loss of ORDER in the ARRANGEMENTS of civil society would produce, nay does produce, the most fatal of all consequences; while rewards for industry and excitements to honourable actions are no more; the very words Loss and Gain, Virtue and Vice, must be erased from our new vocabulary, and Dante's Inscription on the Gates of Hell set in their place; for where all

all are equal *within*, these words do well *without* :

Lasciate ogni speranza voi ch' entrate.

Leave Hope behind, all you who enter here.

ORNAMENT, EMBELLISHMENT, DECORATION.

MUNDITIIS capimur, says Ovid ; and our stern philosopher Johnson confessed that the world was a pill no mortal could endure without gilding. Let then life's theatre enjoy its due DECORATIONS, nor hope that any acting will make it supportable without them : for although every ORNAMENT does not contribute towards the EMBELLISHMENT of that which it is destined to adorn, we should attribute the failure to unskilfulness—remembering that the words are not strictly synonymous, and that Pope said wisely,

Even in an ORNAMENT its place remark,
Nor in an hermitage set Doctor Clarke.

Neither of the other substantives would here have expressed the poet's meaning ; because setting the statue of a courtier in a hermitage, or lone cell devoted to retirement and solitary speculation, was a manifest breach of *DECORUM*, whence the last word upon the list takes its derivation—and as EMBELLISHMENT of the Queen's garden was the purpose aimed at, Pope reasonably enough rallies the awkward display of ORNAMENT, where nothing was made more beautiful

beautiful by the addition. To DECORATE life however with honours, orders, titles, and shews of well regulated festivity, has ever been accounted politic and rational; nor can I think those individuals either wise or good who seek so sedulously to level all distinctions, to destroy all the ORNAMENTS of life, and reduce man to his primæval state of savage hunger and unfeeling ferocity. Such spirit of returning to a situation long escaped from argues no philosophic vigour in this age, but rather exhibits somewhat of senile debility. The serpent's tail here comes too near the mouth; and when original notions spun out to thinness, or sicklied over by dotage, discover a disposition of reverting weakly to the first colour, 'tis a bad sign indeed: an ugly symptom, proving the world's old age, and consequent tendency of going back to babyhood; imitating as the year does at fall of the leaf that shed of blossoms which precedes the spring. Oh! let us still beware a wintry sun, whose oblique rays but serve to dazzle and confound our sight, and never rises high enough to warm or cheer us!

ORTHODOXY, SOUNDNESS OF OPINION, NOT
HERETICAL.

THE first of these only expresses in a word what the others explain periphrastically, and is become a word much out of fashion, as is
the

the quality understood by it: nor can I guess where foreigners could ever have heard it named, among good company, had not the late attempts against its very existence forced it into notice. Swift should have said concerning ORTHODOXY that which he prædicated not so truly of Religion herself—that she resembled a foot-ball left in the dirt neglected, till some one kicking it began the game, which oftentimes was carried on with hazard to the players' lives, when *once well entered*. This is all admirably expressed with regard to religious *OPINION*; while the true worship of God may well reside in the heart, and the four first commandments be devoutly obeyed, yet escape man's observation of our conduct: for mystic piety confers with heaven, little disturbed by controversial reasoning; but Church Establishment is in its own nature a cause of public concern, and if good order is to be preserved, and Ecclesiastical Authority, ordained by God himself—let us resolve to maintain ORTHODOXY, and keep HERETICAL OPINIONS from being publicly broached among us, by every means consistent with Christian charity—of which it is a branch to preserve our youth from being tainted with a desire of disputing or deriding holy ordinances, long complied with by their betters, after examinations which the present contemners of them have I trust scarce time or scholarship enough to investigate before they throw them aside. Long indeed has our old Anglican episcopalian

copalian church stood like the rock among the rapids of Niagara, increasing in size and strength from every effort to overturn it: and although for that purpose fanaticism should for a while co-operate with infidelity, long will it yet remain, spite of the plan which Mr. Burke discovered before its open avowal—the regular and not ill-laid plan, invented latterly by French philosophers, for destroying the Christian religion in this quarter of the globe—desiring, as we now plainly see they do, to leave the church of Christ a lifeless clay, a *caput mortuum*, or at best, like their own hapless prince, a *sine nomine corpus*—torn by the tiger, drawn dry by the weasel, and preyed upon when putrid by buzzing musquitoes, non-descripts in pigmy voracity.

OSTENTATION, PRIDE, VANITY, SELF-SUFFICIENCY,

CAN scarcely be called in a strict sense synonymous; if one may say with truth, as sure 'tis easy, that though a man shall be well-bred enough sincerely to despise the making empty OSTENTATION of his talents, he may nevertheless feel secret complacency, and even PRIDE in them, which opposition from an equal, or any other well-managed collision, will infallibly force out, with unequivocal marks of that last-named quality's constant residence in his heart; while boyish VANITY often prompts
people

people of much meaner abilities to attract notice in conversation, from ill-understood paradoxes, &c. till they have been clearly shewn how SELF-SUFFICIENCY forms deeper resentment almost in every breast than even serious injuries by fraud or force; and that it is the peculiar province of good breeding to restrain those violent attacks it makes upon one's peace, and upon what the French emphatically call a man's *amour-propre*. Other examples might be given of these offensive dispositions; for we refuse to salute an inferior through PRIDE I believe, and meanly solicit attention from people of higher rank out of pure simple VANITY: but gayer OSTENTATION displays her pretensions to notice with absurd pomp, while brutal SELF-SUFFICIENCY despising help, and hooting away instruction, grossly assumes that which the rest are courting, and, stiff in brassy impudence, thrusts all aside, seizes the first post, and keeps it till kicked out.

The different cures for these different diseases of the mind point out their various pathognomic symptoms—as in corporeal maladies, the marking symptom points out the mode of cure; for OSTENTATION will ever be best extinguished by ridicule, and PRIDE by mortification. VANITY, light in her own nature, takes wing immediately at the first sight of contempt, or even neglect; while SELF-SUFFICIENCY owns no confutation but a cudgel. Doctor Young says prettily, That the vain man is a beggar of admiration—

admiration—Now to be a beggar, adds he, is no creditable profession; yet is he more noble who begs bread, than he who begs a *bow*, for the bread is more worth. Theophrastus meantime, than whom no man seems more deeply to have penetrated the recesses of the human heart, gave the world, three thousand years ago almost, the sketch of an OSTENTATIOUS character, very happily, when he says, that to show all Athens how he had sacrificed an ox that day, *his* hero stuck up the creature's head and horns upon the front of his house, that no passer by might miss seeing it, or fail to witness his opulence and piety. I have, however, seen this instance of folly surpassed by an acquaintance of my own, whose OSTENTATION, combined with VANITY and lying, prompted him to purchase *pea-hulls* of the great fruiterers early in April, at eighteen-pence the basket, only to fling before his door, that those who passed through Parliament Street to the House of Commons might be led to think he had been eating green peas at a guinea the pint—elegancies he very wisely avoided, as he was in his own person neither a profuse man nor an epicure, though for the sake of being admired by such characters he wished to be thought both.

TO OVERREACH, TO CHEAT, TO DEFRAUD, TO
DECEIVE, TO TRICK.

THESE verbs, though almost equally dis-
creditale, are not for that reason wholly sy-

Y

nonymous,

nónymous, while a man sometimes DEFRAUDS, who never for a moment DECEIVED one: and the juggler that CHEATS our senses, only, but that with neatness of finger well called leger-de-main, is easily OVERREACHED the very next morning at market, by some of the spectators whom he TRICKED the night before, getting their money from one hand, or one pocket, to the other, without their own knowledge or consent.

The story of Decius and Alcander is the completest extant, I believe, to the purpose of keeping the first of these words clear of all the rest.—Here is a summary of it given from memory:

Decius then, a man of great figure, that had large commissions for sugar from abroad, treats with Alcander a West India merchant: both understand the market, yet cannot quickly agree, as Decius, being a man of substance, thought reasonably that no one ought to buy cheaper than himself, and Alcander not wanting money had certainly a right to stand for his price. While they talk on, however, Alcander's servant brings him a letter, informing him of a much larger quantity of sugars coming over than was before expected. Alcander now wished for nothing better than to sell at Decius's price, before the news was known; but fearing to appear precipitate, drops the discourse, and, commending the weather, artfully proposes they should enjoy it together at his country seat. The affair happening on a Saturday early in
May,

May, Decius accepts the invitation, and away they drive in Alcander's coach, agreeing to return on Tuesday morning to London.

Meanwhile Decius, riding out upon an easy pad of his friend's to get him an appetite for Monday's dinner, meets a gentleman who tells him the Barbadoes fleet was all destroyed by a storm; and adds, that before he left the city that morning sugars were rising apace, and that 25 per cent. at least would be the advance by 'change time.

Decius now returns, and resumes the discourse which Alcander was most desirous to bring forward: and however eager one was to buy, the other felt no less passionate desire to sell:—weary alike too of counterfeiting indifference, Decius, the moment dinner was removed, throwing a guinea gayly on the table, struck the bargain at Alcander's price, and gained next morning 200l. by his sugars.

Here was NO CHEATING, NO DEFRAUDING; yet Alcander, while he strove to OVERREACH his neighbour, was paid in his own coin.

There is a phrase congenial to souls like these, and used too often; *taking a man IN* is the expression: I only print it that it may be avoided for ever.

PACE, STEP, GAIT, MARCH, WALK,

Come, but keep thy wonted state,
With even *STEP*, and musing *GAIT*,

Says Milton in his *Penferoso* ; and in such sense these words are colloquially used too, for they, though apparently, are not in strictness synonymous. The first is always applied to brutes, and the horse upon sale is commended for doing his *PACES* well, whilst the boarding-school miss receives praise for the elegance of her *GAIT*. The *STEP* of a *DANCER* attracts our applause ; but the soldier's firm *MARCH* calls for our esteem, and connects with ideas of dignity, courage, every source of the sublime. The hasty *WALK* of a penny-postman, or the solemn *WALK* at a funeral procession, is appropriated to the last word upon the list :

And by her graceful *WALK* the queen of love was known.

I recollect but one passage where *PACE* is made poetical, and that is in Hawkesworth's beautiful Ode upon Life, where the shadows rise—

Age! my future self I trace,
Stealing slow with feeble *PACE* ;
Bending with disease and cares,
All the load of life he bears.

While Pope's famous triplet places the fourth word upon our catalogue in the most happy light, when he says so truly, that

Waller

Waller was smooth, but Dryden taught to join
 The varying verse, the full resounding line,
 The long majestic MARCH, and energy divine.

PAIR, COUPLE, BRACE,

ALL mean two of one sort, yet cannot they be deemed true synonymes, while such arbitrary modes of using them prevail. A PAIR of eggs, or a COUPLE of coach-horses, would be ridiculous; and though every English gentleman, sportsman, lady or servant, in our king's dominion, naturally calls two carp, two pheasants, or two grey-hounds, a BRACE; yet foreigners must be told such trifles, or they never can learn them; because a PAIR of ducks, and a COUPLE of woodcocks, is equally common and regular.—Italians are as arbitrary; they say *un par d'uovi* in familiar talk; and though little disposed to laugh at such mistakes, I trust a Roman Abate would scarce keep his countenance, if he heard one call the couple of eggs brought up for one's supper at an inn *una bella copia*.

PARTICULAR, PECULIAR, SINGULAR,

APPEAR synonymous adjectives adverbially used, yet can scarcely be rated such upon close investigation. We say that Timon is a SINGULAR fellow, nice in his selection of intimates,

mates, but firmly attached to those he has once chosen, and oddly resolute to believe nothing in their disfavour, though the accusations may be supported by proofs undeniable to the rest of mankind. He adheres with equally instinctive closeness, however, to a fashion as he does to a friend, and by so doing gives himself a mighty PARTICULAR appearance in his manners and dress, which looks like the date of the year 1759 upon his back, and sets the boys and girls o'laughing—very little to his concern; for having a consciousness PECULIAR to himself that he is not despicable, he has no notion how completely he is despised by persons, whose approbation greater men than Timon are contented to court at the expence of things essential to their true happiness.

PARTS, POWERS, MENTAL QUALITIES, ACCOMPLISHMENTS, TALENTS, GENIUS, FACULTIES OF MIND.

DOCTOR JOHNSON always said there was a sex in words; if so, the first of these has belonged by custom immemorial to the men, the third of them to the ladies. By a man of PARTS however, or a woman of ACCOMPLISHMENTS, is not meant one whose powerful and overruling GENIUS impels him to the exercise of any particular art or science, *Herschel* or *Siddons*. No; such a description suits the late earl
of

of Huntingdon, or celebrated duchess of Queensberry; and whilst I would give Burke and Johnson as examples of great and general POWERS, I would instance Elizabeth as a person possessed of peculiar TALENTS for government in her day, as the late Lord Chatham in his; and say, that John duke of Marlborough had prodigious TALENTS for war, while Frederick the Third of Prussia felt the military GENIUS. Truth is, whoever lives in the happy possession of great MENTAL QUALITIES may, by turning every FACULTY OF HIS MIND to one set purpose, form by degrees that which we call a TALENT for some particular science, art, or study; and I doubt not but Mr. Pope might have been as good an astronomer or chymist as ever he was a poet; so might Metastasio probably, had they concentrated their powers, and fastened them on *that* branch of knowledge instead of the bough they chose; while Shakespeare, Ariosto, Handel, Ferguson, must have been what they were, and that of necessity: *their* GENIUS was too powerful for them to stop or turn.

PARTY, DIVISION IN THE STATE, FACTION.

THESE cannot be supposed naturally and necessarily synonymous, whilst each PARTY in its turn calls the opposite one a FACTION, with intent to disgrace it in the eye of such as lament those DIVISIONS IN A STATE which force them
into

into the lists on either side. When England was rent with commotions in the latter end of king Charles the First's reign, the first appellation of scorn was thrown by those who flocked round the royal standard at their republican opponents, whom the *cavaliers* now first called *round heads*, from their manner of wearing the hair cut short, or at most curled in one row about the neck behind; and 'tis observable, the rigid Protestants of Germany still hope some merit may be claimed by being seen out of powder with sleek *round heads*, and for the most part a bright brass comb stuck behind, while gentlemen in Italy and Spain are yet going by the name of *cavalieri* since the holy war, to which *they* went on horseback, while plebeians walked on foot. But a new distinction soon broke out in Britain, where the last-mentioned called themselves petitioners, and the loyalists, abhorrrers, from their repeated expressions of the *abhorrence* they felt against men who disturbed their sovereign's and the public's tranquillity. Into the abusive names of *whig* and *tory* however all others soon dropped, and by these names the aristocrates and democrates of our country have till now been known. Of these Rapin says, "The *moderate tories* are the true Englishmen—have frequently saved the state, *and will save it again* (prophetic may his words prove!) whenever it shall be in danger either of despotism from the efforts of the very violent tories, or of republicanism from the very violent

violent whigs; for," continues he, "the moderate state-whigs wish little more than to maintain with unremitted attention the privileges of parliament, and only lean in every dispute to the popular side; while the tories watch with equal care over the royal prerogative, regardful of its rights and jealous of its infringements. Episcopalians and puritans in like manner softened down their distinctions, and were best known in the succeeding reigns by name of high and low churchmen; the first being most strenuous to support the hierarchy; the second, vigilant to prevent any stretch of ecclesiastical power." Till these unhappy times, however, *anarchists* professedly so called were never heard of in any church or state. Lord Bolingbroke, who will not be suspected easily I imagine of an hypocritical regard for our holy religion, says in this manner: "Some men there are, the pests of society I think them, who take every opportunity of declaiming against that church establishment which is received in Britain; and just so the other men of whom I have been speaking, affect a kindness for liberty in general, but dislike so much the system of liberty established here, that they are incessant in their endeavours to puzzle the plainest thing in the world, and to refine and distinguish away the life and strength of our constitution in favour of the little present momentary turns *which they are retained to serve*. And what would be the consequence I would know, if their endeavours should

should succeed? I am persuaded," continues he, " that the great politicians, divines, philosophers, and lawyers, who exert them, have not yet prepared and agreed upon the plans of a *new religion, and of new constitutions in church and state.* We should find ourselves therefore without any form of religion, or any civil government. The first set of these missionaries would hasten to remove all restraints of religion from the governed, and the latter set would remove or render ineffectual all the limitations and controuls which liberty has prescribed to those that govern, and thus disjoint the whole frame of our constitution. Entire dissolution of manners, confusion, anarchy, or at best absolute monarchy, must follow; for it is probable that in a state like this, amidst such a rout of lawless savages, men would choose *that* government, rather than no government at all." Thus far the elegant and spirited dissertation upon PARTIES bears testimony to a necessity for religious and civil subordination, in these days openly denied and combated, to the terror of every sect; the astonishment of every party. Against the present FACTION, then, let all modifications of christianity and civilization hasten to unite; when even this last quoted infidel would, were he now alive, lend his assistance to crush these professors of atheism and violence, these traitors to human kind, who under a show of regard rob them of their dearest rights, and render the royal, the parental, the marital authority

thority—for each is connected with the other—
a jest for fools, a shadow of a shade.

PHILANTHROPY, CHARITY, BENEFICENCE,
GENEROSITY, BENEVOLENCE,
KINDNESS, FRIENDSHIP,

ARE not I believe exactly synonymous. *For ever separate, yet for ever near*, will a well-instructed foreigner find them after long residence in this nation, so justly celebrated for its GENEROSITY, yet knowing little of the joys of FRIENDSHIP—a word now prostituted to political purposes; while those persons are by some new perversion of language styled FRIENDS of the people, who seek with more than usual diligence to ruin and mislead them—luring them forward to destroy that nobility they may now reasonably hope, by deserving, to obtain; and pull down those limits of civilized life, which like the *bars* in music make all the harmony of composition. The comfort is, our highly-enlightened populace see and condemn their falsehood; nor will be duped by such apparent shews of BENEVOLENCE in their deluders, whilst all their tables afford talk of perpetual censure, eternal derision, accompanied with strong desire of derogating from each exalted character, and giving hints for defamation even of those individuals—the very censurers would scarce be unwilling to assist, were they suffering pecuniary distress.

But

But although our age and country stand foremost in the ranks of BENEFICENCE, of which our hospitals, prisons, and subscriptions for almsgiving, afford undeniable and exemplary proofs; the present times are as certainly unfavourable to FRIENDSHIP, which like the tuberose diffuses its sweets most powerfully *in a room*; and, breathing freest in a closer air, delights to perfume domestic apartments, destined for the comforts of social life; while the more liberal honeysuckle scatters its fragrance indiscriminately on passers by, like modern PHILANTHROPISTS, who so extend their undiscerning KINDNESS to every colour, every character, every description of men, they seem to love the human race, not only *with* their faults, but, as ladies sometimes are loved—even *for* their faults. Meantime that high-principled, that Christian virtue CHARITY, that pure love of God and obedience to his will, that desire of pleasing *him* which emanates in tender care of his creatures, that gentle spirit vaunting not itself, thinking no evil, enduring all things, and seeking not her own, seems to have been the growth of a neighbouring nation, where the possessor of such saint-like excellence was complimented by our countrymen, as well as his own, with the titles of ideot, dolt, ass, &c. *We fools accounted his life madness*—but “Wisdom will atlength be justified of her children;” for whilst his subjects classed him among the vilest of his species, living and dying rated him
among

among such; they exalted to the rank of heroes and of demi-deities, Mirabeau, Voltaire, &c. only for having exceeded their competitors in zeal and ability to disseminate the poison of infidelity, and its subsequent, nay its consequent vices—strife, murder, rebellion, *parricide*.

PIOUS, RELIGIOUS, DEVOUT.

THOSE words are certainly in their common acceptation very strongly allied: it does not, however, strike me that they are actually synonymous; because the second in particular conveys ideas of a man wholly secluded from external cares, in order that he may attend more closely to the duties of RELIGION; yet a long residence in countries attached to the church of Rome, will now and then exhibit a RELIGIEUX who is neither PIOUS nor DEVOUT. I mean not the empty common-place of sneering at RELIGIOUS orders, which were originally instituted with good though mistaken intentions, which have been corrupted doubtless to a melancholy state of deviation from what was at first instituted in each, and which are now going to be destroyed without any good that I can see mingled in the project for destroying them. A man may be however a good and useful member of many such an order, without any exemplary PIETY or DEVOTION, if he adhere strictly to the rules, attend the RELIGIOUS functions

functions with decent and unremitted punctuality at their stated times, and set a good example of regular and steady behaviour in a person addicted to study and eminent for learning; while mystic and enthusiastic PIETY often blazes up to a greater height among Protestants, who being less restrained by ritual obligation than Romanists are, follow fanatic zeal, when once in sight of it, with a degree of headstrong violence no church establishment encourages, or would willingly permit. Witness the frantic warmth of fancy allowed in each other by the followers of Emanuel Swedenborg, whose empty heads imagine their founder worthy of being not called among the angels only, but of being found capable of being useful to them as an *instructor*; while nothing can run further from pious awe, that fears still to offend, than such vain and arrogant pretensions.

The truly DEVOUT man disclaims them: humble in his heart, and firm in his conduct, he fights or trades, or braves the elements by sea, or administers justice at home, or searches deep the stores of hidden knowledge, or sweetens that knowledge by poetic numbers, according as his mode of life requires—using his talent to the glory of God, and DEVOTING all his powers to *his* service—He neither shuns the world nor seeks it, but as a means of his salvation; by using, not abusing Christian liberty—He imposes on himself no new duties of a RELIGIOUS life *professed*—He neither shrinks into a mere re-
cluse,

cluse, nor flames up into a mystical and madly pious intruder of his notions on mankind; but, charitable to all, desires to assist, and not condemn, his fellow-labourers in the true Christian cause.

Were I to place the name of *Hutton* under this picture, he would be offended; but I may tell my readers how one of his female missionaries for North America replied to Doctor Johnson, who asking if she was not fearful of her health in those cold countries, received for answer, Why, Sir, I am DEVOTED to the service of my Saviour; and whether that may be best and most usefully carried on here, or on the coast of Labrador, 'tis Mr. *Hutton's* business to settle—I will do my part either in a brick-house or a snow-house, with equal alacrity—for you know 'tis the same thing with regard to my own soul.

This was a DEVOUT woman, of which fort I know not how many will be found; but the præcursor of our Lord preached no other doctrine than this.—He did not bid the soldiers quit their professions, nor tell them *that their ornaments were dypt in blood*: he only commanded them to do no violence, but rest contented with their wages, I remember. He did not, as it appears, consider even the publicans' calling as necessarily destructive of *their* salvation who pursued it, but enjoined them “to exact no more than was appointed.” He treated not any honourable designations of life as profane, but taught

taught repentance of our sins, not of our situations in this world—where St. Paul likewise, who was the follower, as St. John the harbinger of Jesus, says briefly, Whatsoever you do, do it to the glory of God—and that surely is true DEVOTION.

POET, WRITER, AUTHOR,

ARE in their own sense of the words certainly not synonymous—the first has ever exalted his art above the rest; and so certainly does every man of learning openly or tacitly assent to the POET's superiority, leaving all other WRITERS who cannot make verses, apparently so dissatisfied with themselves, that even our immortal Bentley thought it necessary to try: and Doddsley has preserved a few faint stanzas, in which we may perceive that first-rate name struggling for unmerited praise in a cold imitation of Evelyn, rather than not leave himself recorded as a competitor for poetic laurels. Johnson, half in jest half in earnest, when his Imlac feels the enthusiastic fit, and goes on for some pages aggrandizing his own profession, makes the Prince of Abyssinia stop him at length with these words—Enough! thou hast convinced me that no human being can ever be a POET. And I well remember one day at Sir Joshua Reynolds's house, some gentlemen coming in with a foreigner, to shew him the pictures, and pointing out Johnson's, when he asked whose was

was *that*?—Johnson the philosopher, says one in company—Johnson the great *WRITER*, cries another interrupting him—Our famous *AUTHOR*, sir, said the master of the house. *N'est-ce pas là le POETE?* enquired our visitant. When the Doctor came in half an hour after, I asked him which he loved best of his panegyrist. —I love none of the rogues, replied he—merrily—and am only sorry it was not Reynolds who called me the *POET*. That dog of a Frenchman took it for *Ben's* portrait, I'm afraid. These superior mortals how then shall we venture to class? for some might with justice feel offended, even in the shades, were they placed as mere equals with the rest;—for though all sigh for the sacred name of poet, all must not sit on the same bench I think with Homer, Shakespeare, Milton, and Ariosto: and if other great Greek names, with Virgil, Horace, Tasso, Terence, Camoens, *cum multis aliis*, are contented with the second row; perhaps the third, still increasing like Rhopalic lines, should be filled up by Corneille, Dryden, Pope, Racine, Boileau, Thomson, Rowe, Young, Swift, and a long honourable *et cætera*. I know not whether the English have many of what I call second rate *POETS* to boast:—ours, unless Spenser may claim that post, are all either first or third, as I remember; which is the more remarkable, because Great Britain exhibits above all countries the comforts of mediocrity in most matters—climate, dispensation of riches, talents—every thing but poetry; and there I re-

collect no one to fill the breach 'twixt Shakespeare and Dryden—unless Edmund Spenser be allowed that honour.

PREDICTION AND PROPHECY

ARE scarcely synonymous; while the first seems best appropriated to the word of mere man uninspired, the second to the word of God—pronounced either by himself or some commissioned mortal. Such are the PROPHECIES contained in the Scriptures, many of which are already so visibly, so uncontrovertibly fulfilled, that incredulity's self shrinks from their evidence. Among these are the destruction of Carthage denounced in the days of Romulus by Isaiah; the calling of King Cyrus by his name, so long before his birth; and the final defeat of Darius foretold to be effected by Alexander the Great, who was himself testimony of its truth, when advancing in rage against Jerusalem, the high priest Jaddus met him at the gate, and the world's conqueror fell at his feet to worship the Eternal Father, whose mysterious name bound on his servant's forehead was the only armour opposed to Macedonia's monarch which could blunt his violence. The priest then led him to the holy place, and shewed him there the book of Daniel's PROPHECY, written three hundred years before those great events, in which his conflict and victory over Persia were set forth.

Meantime

Meantime the foe of mankind, mindful of the power which the foreshowing of futurity must give to the true religion, imitated on his part by false oracles those denunciations of inspired writers, and, availing himself of people's natural propensity to listen after ambiguous phrases, deceived his votaries by vain PREDICTIONS, and that in Cræsus's case so very notoriously, that Cænomaus the philosopher considers them, in a passage preserved by Eusebius, as mere cheats; whilst he imputes the deception to Jupiter, and never seems to suspect, as Bayle and other modern sceptics do, that all the deceit was a trick of the priests to gain money and credit from the vulgar. That these *oracles*, whatever they were, ceased at our Saviour's coming, can scarcely be denied;—and Pere Balthus, Librarian to the Jesuits College at Rheims, a learned man, who died no longer ago than the year 1743, says in his *Reponse à l'Histoire des Oracles, écrite par Monsieur de Fontenelle*, that they were real *oracles*; which Boucher's Letters from India confirm, adding, that the same things still faintly subsist in the East—among Pagan nations—but fade away in proportion as the Gospel is propagated; an assertion Krantz corroborates in his authentic and entertaining account of the Greenland Angekoks. Certain it is, that where there is least true faith, most credence is bestowed on vain PREDICTIONS; and this observation is so sure, that Homer makes his Cyclop, whom he describes as emi-

nently atheistical, the *godless* Polypheme, find out when Ulysses escapes him—

This Telemus Eurymedes *foretold*,
The mighty *Seer* that on these hills grew old;
Skill'd the dark fates of mortals to declare,
And learn'd in all wing'd omens of the air.

Which Ovid has extended:

Telemus interea Siculum delatus in æquor,
Telemus Eurymedes quem nulla fefellerit ales, &c.

Nor can I fancy the present age quite as eminent for its spirit of orthodox belief, as I find it skilful and acute to dig out declarations of something to come from Lacey's Warnings, or Fleming's curious sermon; which, instead of being considered as an attempt to explain the PROPHECIES of St. John's Apocalypse, is now half looked up to, as being in its own self prophetic: a mistake which would have grieved, not flattered, the ingenious author, whose skill in calculation deserves much respect, and whose PREDICTION respecting the fate of France has been surprisingly verified, as all Europe must allow.—Indeed, the present strange state of things around one, presents perpetual temptation to imagine some approaching change. Great events have marked every two thousand years from the beginning; and when we see each step Time treads towards the third grand period, stamped with uncommon pressure, who can forbear recollecting the idea shadowed out by the
primitive

primitive Fathers, and maintained with firm persuasion by Lactantius, of those busy scenes likely to precede our last sabbatical days, of which every seventh is perhaps a type?—The emancipation of the blacks too—great and astonishing work as it is—will, in all human probability, be effected before the end of this century, and remind men perhaps of the old Sybil's PROPHECY, which said so long ago, that when Afric recovered, *Mundus* would expire: a saying then understood at Rome of the world's end;—but when Justinian's general of that name died in Dalmatia, they considered the PREDICTION as fulfilled.

But why recur to Sybilline oracles?—The Roman Eagle as exhibited in vision to Esdras, with his triple crown—feeble and plume-plucked;—the memorable verses in a succeeding chapter foretelling that there shall be sedition among men, invading one another; that they shall not regard their kings and princes, but the course of their actions shall stand in their own power; for there shall be a great insurrection upon them that fear the Lord; they shall be like madmen sparing none, but still spoiling and destroying them that fear the Lord—Such events coming to pass before our own eyes, accompanied with what our Saviour has *himself* foretold, concerning the distress of nations with perplexity—men's hearts failing them for fear, and for looking on those things which come upon the earth—do certainly suffice

fice to astound some minds; and form a frightful combination of circumstances in a country where every one, *indocti doctique*, presumes to expound according to his own fancy, passages from holy writ:—and 'tis but a few months ago that there appeared in some public print of the day, the following numerical calculation of the six hundred and sixty-six, said to be the number of the beast in Revelations; for, says St. John, his number is the number of a *MAN*, and by that count here it is ascribed to Lewis the Fourteenth of France, who last aspired to universal monarchy.—*Vide St. John's Apocalypse*, chap. xvi. ver. 18.

L	.....	50
V	.....	5
D	.....	500
O	.....	0
V	.....	5
I	.....	1
C	.....	100
V	.....	5
S	.....	0

666

Now Bishop Newton, Diodati, and almost all the learned protestant writers, explained this passage by the word *Lateinos*—but it is the number of a *man*, not of a language or nation. I will say no more about it, however, having this moment heard a true anecdote related, that
seems

seems as if it had been made on purpose—which it was not—to throw a just ridicule upon me, and upon all such unknowing and incompetent pokerers into PROPHECY. An ordinary man in Surry here asked his curate, if he did not think this war would go hard with the French!—Nay, I am *sure* it will, added the fellow: for I was reading in the Bible but this morning, and found somewhere in *Ishiah* these remarkable words—“Mount Seir shall be brought low.” Now, sir, you see the prophet must have meant that *Mounseer* shall be brought low.—Can ignorance or folly go further?

PREFACE, PRELUDE, PROEM, PROLOGUE,
EXORDIUM.

THESE words, though closely allied in synonymy, must not be used with indifference by foreigners, because their propriety depends upon their places. We say the PREFACE to a book—the PRELUDE to a piece of music—the PROLOGUE written for a new play—and the EXORDIUM to a rhetorical composition. Tully calls it *difficillima pars orationis*; but, by what I can understand, the Latins used peroration more, and studied the *art* of speaking more than their masters the Greeks did; who appear in every thing to have produced more immediate effect with small apparent pains than any other set of men:—’tis so with originality in every thing.

Sal thought, and thought, and miss’d her aim,
While Ned ne’er studying won the game. SHENSTONE.

Those

Those who follow indeed must necessarily study, or they will not even save a point; while the inventor of the game, knowing all its combinations, may like Philidor play on the violin while he conquers the greatest professors at chess. But we have forgot one of the words upon our list—*PROEM*—just for this reason—because it is forgotten in conversation language, whence it is *left out* as too sublime, while *PREAMBLE* is *turned out* as too vulgar I believe, though all of them were at first of equal value. If even in words therefore this fighed-for equality cannot be kept, let us not think of it in any thing else. Water lies level *naturally*, that is in its *natural* state, but cold wrinkles and curls it up; while heat tosses it into violent inequalities. Neither is its *natural* state settled by philosophers any more than the *natural* state of society; some authors contending (among which, names of no less celebrity than Boyle and Boerhaave may be found) that water is a solid body of the crystalline kind, put by heat into a præternatural state, like any other mineral, which, by a still greater degree of heat, is driven into fusion likewise; but must not for that reason be ranked among real fluids. If water then may be denied fluidity by subtle arguers, it may also be denied the natural disposition we have hitherto believed it possessed of—to keep its level, and maintain a regular and *equal* surface; and if equality can be found neither in the natural world nor the literary

one (for to prove this last position we need but look over our synonymes), it will with difficulty be detected in any thing—least of all in the place 'tis now sought for, society; where he who finds it will be *superior* to us all—and then,

Like following life in creatures they dissect,
We lose it in the moment we detect.

PREROGATIVE AND PRIVILEGE.

THAT these words are not synonymous, a foreigner soon learns from that history of England he is commonly induced to prefer; as believing it most impartial, and feeling it most easy to comprehend—I mean that written by Rapin, who keeps the line very exact between them; whence his readers never can be confounded, or mistake, so as to doubt for a moment that to the *people* have been granted valuable PRIVILEGES, which 'tis their interest and duty to keep from violation by continuing to deserve, and studying to maintain them: while the king on his part enjoys certain PREROGATIVES—advantages not *asked for*, as the very derivation implies—but inherent in his office, which he *cannot* part with; which Charles the First died rather than basely *pretend* to part with; and which Louis Seize when he had lost the power of exerting, lost his own life, his family's honour, his country's splendour, and the happiness

ness of his good subjects and true adherents for ever. May the *privata lex*, from whence the happy Briton derives both *literally* and *civilly* those rights that render him superior to every other countryman, be long preserved to his defendants; while franchises, immunities and PRIVILEGES shall be the well understood synonymy of our highly-favoured realm:—and since it was from breach of these by our ill-advised sovereign, when he violated the PRIVILEGES of parliament in that fatal year, 1640, that our rash forefathers derived their excuse for resistance: and since even Englishmen, seduced by early success in what was at first a respectable intention to maintain the rights granted them by former kings, went forward, till, not contented with securing their own just claims from future insult, they struck at the *monarch's* PREROGATIVE, sacred as his person, and having a necessary inherence in his person, which fell in the contest—may the words nor their meanings be ever more disputed, but the elements of *our* incomparable government—most resembling the government of nature itself—keep their due limits, like those of fire and water; either of which let loose upon the other, consumes the whole of the elementary system, and produces, in the nicely-balanced world, either a deluge or a conflagration!

PREVALENT,

PREVALENT, PREVAILING,

ARE both adverbs expressive of predominance, not strong, but strengthening every moment. The last word being a participle is in common use of course, and I think it lies a whole shade nearer to vulgarity than the other. We say that one PREVALENT idea possessing the mind, is a mark of incipient madness; yet that some PREVAILING opinions should keep rule in a man's head is necessary: he will otherwise become an unsteady character, of no credit to his friends and no consequence to himself, if from fear of prejudices he keeps his mind like a *carte blanche*, for any fool to write what he pleases on; or like a shop-keeper's dirty slate with a sponge tied to it, ready to wipe out one set of notions at any time, for the more convenient insertion of another set. Friendship is commendable, and partiality towards a friend pardonable, if not approaching to praise-worthy. Yet the permitting almost any character or person so to monopolize one's thoughts as to PREVAIL over every other, and prompt one to talk only of him or her, is ridiculous; and ridiculed even if the object of our admiration be son or daughter, although more folly is forgiven to parental than to any other fondness. A man's honest delight in his own calling is estimable, say we; but 'tis comical carried to an extreme, because it shews the PREVAILING taste too strongly.

ly. I was once well acquainted with a worthy merchant, who had his own portrait painted and hung up in the compting-house; it was a striking likeness, and we commended it as such—
 “ Ay, ay,” replied the master of the house,
 “ you see ’tis represented *writing*—a *pen in my hand*—that’s like me, sure enough; for though I never read your poets much, I took up one once by chance, and found a fine observation, considering it was verse—

Nature’s chief masterpiece is *writing* well.


We must own,” continued he, “ that that is exceeding good sense.”

Another acceptation of the second word upon our list, shews it by no means synonymous with the first. It might be asserted, that notwithstanding our war against France was undertaken with pure intentions, and the difficulty of avoiding it almost insuperable, there is possibility of our not PREVAILING in the contest, as the many-headed monster seems invulnerable somehow. Perhaps because like Achilles she has been dipt in hell’s hottest river, her rulers are like him disposed to devour even *literally* the flesh of kings and princes, and to say, as he does to the mortally wounded Hector,

Could I myself the bloody banquet join?

No. To the dogs thy carcase I resign.

And ’tis no doubt the opinion most PREVALENT among wise men, that the French rulers would
 make



make no peace more friendly, no compact more eligible, with any of the allied powers at present, than that proposed by the ferocious hero of antiquity when excited by the spirit of revenge. Over minds swelled with vanity, destitute of principle, and bursting with ambitious rage, even avarice has no power; nor could peace be purchased by gold, which has an almost universal sway through the walks of civilized life—where, as our elegant satirist Gay says,

If you at an office solicit your due,
 And would not have matters neglected,
 You must quicken the clerk with a perquisite too,
 To do what his duty directed:

Or would you the frowns of a lady prevent,
 She too has this palpable failing;
 The perquisite softens her into consent—
 That reason with all is PREVAILING.

TO PREVARICATE, TO CAVIL, TO EVADE
 GIVING ANSWERS, TO SHUFFLE.

THE first of these is the politest; the fourth is a word almost too mean even for so mean a practice: to CAVIL is scarce a synonyme to the other three; although he who PREVARICATES, by catching up words in a wrong sense, does most undoubtedly expose the meaning to CAVIL, and that intentionally. Witness the conduct of the Roman soldier, who being taken prisoner

prisoner by Hannibal, and released on his parole to return, took occasion to go back as if for something he had left behind, in order to EVADE the oath he had willingly taken: but such SHUFFLING behaviour was soon condemned by his more honourable countrymen, who sent him to receive due punishment from Hannibal himself. Frankness of heart and openness of manners are amiable in every situation we can be placed in; and coquettish PREVARICATION is detested in all ranks and in both sexes. Yet I could relate a ridiculous instance of ill effects arising—not from sincerity, but from lessons given to inculcate sincerity, where the learner had not capacity to be taught. A grave gentleman I once knew had a niece whom he loved as his child, and whose uncommon beauty drew to his house a multitude of her admirers. The uncle begged her to make a choice, protested he would never interfere with what so immediately related to her happiness, declaring that ten thousand pounds of his fortune should be hers—but insisted on her never PREVARICATING with any man, or endeavouring to detain his heart while she EVADED giving him her hand. In order to strengthen his precepts by example, he put Richardson's immortal Works upon her shelf, bidding her take Harriet Byron for her model—And now, says he, no SHUFFLING with friends who come hither only on your account; and I shall call you a good girl, dismiss or accept whom you will. The lovers came, and went
—applauding

—applauding the beauty and candour of his fair Amelia; and when his country seat had exhibited a magic-lanthorn of their comings and goings for a twelvemonth, the wise uncle requested a new tête-à-tête with his pretty niece. And what, says he, can be the meaning, my dear, that none of these gentlemen's addresses have pleased you? I thought young Brillus a very promising genius, and flattered myself you would have been of my mind. Eugenio, too, a man of birth, breeding, and high connections; handsome, and of good principles; why did not that match take place? And poor Adrastus! the worthiest youth in England, who half broke his heart when he took leave of the house—what can be the meaning of your rejecting such offers? did not you like the men? Exceedingly well, uncle, replies the girl; but they all *do* go away after they have spoke their minds to me, as they call it—making me a thousand compliments on my sincerity and frankness, and never coming again—how can I tell for what?—But I'm sure they have no fault to find with me. I do *as* you bid me, and imitate Miss Harriet Byron all I can. It vexed me when Adrastus went away so for nothing at all, and you say it vexed him (fobbing), and I was as kind as could be, too; but whenever I tell any of them that I am *pre-engaged*, they send for a post-chaise directly.

TO PREVENT, TO HINDER,

ARE as bad stumbling-blocks to a foreigner as *pre-engaged* was to pretty Miss Amelia. The first of these words is so natural to them in its original sense, that they are perpetually led to use it in a way we understand it not: and say, I PREVENTED you of that hole in the ground, why did you drive your horse into it? meaning I warned you.—We reply, No, sir: if you had spoken in time, it might have PREVENTED this overturn, by HINDERING me from going that road. The words, though very close, are not however positively synonymous. We say, The girl in the last article was HINDERED from establishing herself to her own heart's content, only by her ignorance of language, and literal imitation of Miss Harriet Byron, who was really *pre-engaged*, which Amelia was not.—Yet might this absurdity have been easily PREVENTED, at least its consequences; had not the uncle been as ignorant of life, as his niece was of her book—for then he would not by affected scrupulosity have laid such an empty idiot open to her own, and to every one's power of injuring her happiness and peace. Partiality would not have closed the eyes of a person who knew the world better, and plainer speaking would have been a truer obligation than nicety, which such a creature could not expect, and precepts, which she could not comprehend.

PRIMARY AND PRIMITIVE

APPEAR at first sight nearer allied in synonymy than upon closer investigation they will be found; yet is their appropriation rather arbitrary than well grounded. We say the PRIMARY planets, when desirous to distinguish them from their satellites, which are astronomically termed secondaries very often; and amongst these the moon (because our own satellite) is reckoned the first, though I believe some of Jupiter's attendants are no less in size or dignity. Simon Marius, a Prussian, who first discovered them, gave them the names of their PRIMARIES, calling that which revolves nearest the body of Jupiter Mercurius Jovialis, Jupiter's Mercury; then Venus Jovialis, Jupiter's Venus; Jupiter Jovialis, Jupiter's Jupiter; and Saturnus Jovialis, Jupiter's Saturn: but in the year 1610, about twelve months after, when Galilæo first spied them, he called them after his patron's family name, and they went some time by the courtly appellation of *Astra Medicæa*. In about thirty years more, however, when Antonmaria de Reita, a capuchin fryar, got himself laughed at for fancying he had found five moons more to the same PRIMARY planet, which in honour of Pope Urban the Eighth he denominated *Sidera Urbanoſtoviana*, such appropriation of heavenly bodies to earthly princes became ridiculous—the more so as Reita had in

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his zeal for research, and haste for dedication, mistaken five fixed stars in the water of Aquarius for circumjovial satellites. But the Barberini Pontiff, too much a man of science to be ignorant of Tycho's catalogue, where these stars are marked—and too much a man of wit, not to discern the absurdity of sending his name down to posterity on such occasions, desired he might be taken down from the celestial globe immediately, and the house of Medicis followed his example. Of affections likewise (in the scholastic sense) we say PRIMARY as opposed to secondary; not PRIMITIVE. Time and place, quantity and quality, are PRIMARY affections:—those which derive from them, as continuity from time, divisibility from quantity, and the like, are secondaries:—but when we speak of grammatical distinctions the other word is used—as *world* for example is a PRIMITIVE, *worldly* a derivative:—and colours are distinguished by the terms PRIMITIVE and composite. Dr. Watts gives his young readers an aid to their memory by a simple stanza containing the names of the PRIMARY planets, and a word made of those initial letters which begin the seven PRIMITIVE colours: violet, indigo, blue, green, yellow, orange and red under the form of three syllables *vibgyor*, which children will never forget; although they must remember too, that green in *dyeing* is a composite colour, made by dipping the stuff or silk twice; first in blue, then in yellow. The verses on the planets are
only

only worth recording because they are *his*; but they are worth remembering because they are placed right, superior, and inferior, according to their rank in our solar system:

First Saturn, Jupiter and Mars,
The Earth then rolls among the stars,
And round the Earth the Moon;
Venus and Mercury come next,
The Sun is in the centre fixt,
And makes a glorious noon!

The last word is always used, I think, speaking of customs in the primitive church, meaning the *earliest* ecclesiastical establishment. To say PRIMARY on that occasion would mislead, and tempt us to suppose one higher in dignity than the rest, when we would be understood to speak of antiquity, not rank—among christian churches expressly prohibited from disputing the latter point, and expressly informed too, that whichever of them should, in defiance of that prohibition, struggle for and seize the mastery over his brethren, should be punished by abasement from that exaltation at an hour least expected:—of which threatening prophecy the Romanists now feel the truth and force. In common conversation too we talk of PRIMITIVE manners, and PRIMITIVE hospitality, when speaking of only two centuries back I believe; for few writers or talkers do, I suppose, pretend to extol the mode of life in England before Elizabeth's reign: and hospitality is a virtue merely dependant on manners, capable

of existing only while 'tis wanted: and it still *does* exist in Scotland, Wales and Ireland, where neat inns are yet a rarity; and the traveller is best accommodated in a gentleman's house. That virtue is in a state of melancholy decay I readily allow; but that 'tis more decayed in England than elsewhere, I humbly do yet deny, and sincerely disbelieve. That *our* morals are much worse than those of our ancestors I doubt: we now know all the harm that's done, and we tell even of more than we know:—but the old castle's self, the well, the dungeon, and the drawbridge, are standing proofs of the depravity of those old aristocratic times—proofs of apprehended outrage and purposed revenge: such are the yet visible marks of feudal morality in Bohemia, Transilvania, Poland, and Hungary; where life is now carrying on much after the fashion it wore here in Great Britain about 1570, when communication between our own provinces was scarce attainable; and if the seeds of true religion were *not* early sown in men of noble families and high fortune, no check from external causes could be found, to restrain hard-mouthed passion and licentious wantonness in *them*; while ignorance kept their vassals half unconscious of the indignities they submitted to, and the wife of a peasant was secured from the desires of his patron only by her deformity or his forbearance. Yet although I praise not the virtue of PRIMITIVE times in England, I oppose not the conduct of our present day as exemplary:

emplary:—far from it—in morals as in physics, extremes are not unjustly observed to meet—and ice on the first touch feels like fire to the lips. Truth, wisdom, excellence of every kind, reside in a middle state; while babyhood and senility are alike incapable of exerting or even comprehending them. Not only these islands, but the whole world seems verging fast to its decline. Our noon—that happy moment when no shadow can be seen, was short indeed:—Barbarism clouded the morning's ray, and steamy vapours from many a corrupt and stagnant pool infect our evening air. May Heaven disperse them soon, or hasten the hour when contention with such pestilential evils shall be no more—but righteousness shall dwell upon the earth!

PRIMATE, ARCHBISHOP, METROPOLITAN,

ARE nearly, if not entirely synonymous in common conversation, and I am not enough read in Church History to know which was the earliest word used to express that dignity; although one would think it was necessarily ARCH-BISHOP, if we find St. Athanasius and St. Gregory Nazianzen bestowing the title reciprocally on each other, as I have been assured they do—for that must have been some time about the year 350;—whereas Isidore Hispalensis is said to be the first who names them
among

among the Latins, and he wrote his treatise on ecclesiastical offices towards 630, after the chronicle was finished which is said to give the best account we have of the conduct observed by the Goths and Vandals:—and 'tis recorded of this famous Spaniard, that he said an idle monk was doubly a sinner; in forbearing to labour himself after the apostles' example, and secondly in setting himself an example likely to be too much followed. Meantime bishops had been the *inspectors* or *overseers* of the Christian establishment ever since we read Saint Paul's express directions concerning that ecclesiastical office: they had one at Rome, in the person of Linus a Tuscan, who commanded that no woman should enter the church uncovered, who wrote the acts of Saint Peter, and opposition of Simon Magus; and who is supposed by Eusebius (if I am right) to be the identical man mentioned in the last chapter of the second epistle to Timothy; whilst at Laodicea, whence Saint Paul dates that epistle, there was perhaps already a sort of hierarchy established. The term METROPOLITAN seems to have come in much later, immediately after the grand council of Nice: and the bishop of Arles, who contested that honour with some one, being referred to a council at Turin, was told, that whichever of them could prove his city to be the capital of the province, should be called METROPOLITAN. After this, and out of this, came the word METROCOMIA, or principal borough, having

having other boroughs or villages under its jurisdiction—as I understood Doctor Johnson, who was zealous in his wishes to fix that distinction upon Southwark, but never could possess himself of facts: he said, however, the still remaining title of rural dean in our language, was a remnant of this old Chorepiscopus. **PRIMATE** is a word now chiefly in use when we speak of Ireland; but at the time England was divided into ecclesiastical provinces, in the year 1152, the **ARCHBISHOP** of Canterbury, as chief **METROPOLITAN**, claimed to be called **PRIMATE** of *all* England, while York retained his pretension to be denominated **PRIMATE** of England, as before. He still takes precedence next to the dukes of the blood royal, and goes before all the officers of state except the lord chancellor, possessing beside empty honours, the power of a palatine in one county, and jurisdiction in criminal proceedings: while the **ARCHBISHOP** of Canterbury holds, by the laws and constitution of England, powers so extensive, that since the days of Laud scarce any one has been ever raised to the dignity, till he was well known for a character of personal mildness, and of principles which incline him to moderation in the exercise of those prerogatives, the voluntary restriction of which contributes not a little to our happy tranquillity, and takes from all rational minds the smallest inclination to lessen or curtail them.

PRINCIPAL,

PRINCIPAL, CHIEF, MOST CONSIDERABLE OR
ESSENTIAL.

THE two first of these are synonimes, if our sentence runs thus:—The PRINCIPAL cause of our wars against France, formerly, was a desire of increasing our commerce and dominion; but now the CHIEF reason for hostility is the necessity of securing our own, and preserving the tranquillity of Europe. We say, that the most ESSENTIAL method of keeping peace at home in factious times, is to be careful who has the charge of CHIEF magistrate, mayor, &c. in the PRINCIPAL towns; because his office, being most CONSIDERABLE, may be supposed to have most influence.

The first word, however, easily turns into a substantive; the second still more so, meaning in every acceptation one primarily or originally engaged, not an auxiliary. A president or governor is likewise so called; and the master of a college or hall is styled PRINCIPAL in Scotland, where Dr. Robertson long wore that appellation, which suited his superiority of genius and knowledge so well; though surely difficult enough to obtain where men of talents are the things least rarely met with: a fact foreigners appear to know better than our own countrymen.

They will perhaps need information, however, that a sum of money lent to government, for which interest is duly paid, should be called the

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PRINCIPAL. An Englishman learns nothing earlier, or more willingly, than what immediately belongs to calculation, arithmetic, or commerce.

**PRINCIPLE, ELEMENT, RUDIMENT, PRIMORDIAL
SUBSTANCE.**

OF these words in common conversation we make little use, but 'tis because conversation seldom discusses the truths of natural philosophy, or traces the maze of metaphysical disquisitions, else we should find occasion for them all. A foreigner yet in his **RUDIMENTS** of our language, will find little temptation to investigate the **PRIMORDIAL SUBSTANCE** I believe, or settle the point whether **PRINCIPLE** or **ELEMENT** stood first in the scale of creation. They are not synonymous, however. We justly call the soul our thinking **PRINCIPLE**; none of the other words would do in this place: fire, water, earth, and air, are **ELEMENTS**, while salt, sulphur, and spirit are denominated in chymistry the three active **PRINCIPLES**.—In logick, we agree that there is no disputing with a man who denies **PRINCIPLES**; and Doctor Watts, who knew most perhaps of such sciences, and taught them best, wishes always to avoid dispute; though arguments intermingled among facts, make, as he somewhere says, that useful conversation which improves the mind and rectifies the judgment. In morals, the first word still
takes

takes a wider field, as cause of action, spring of thought, and source of good and evil. A man's conduct may be wrong, say we in common chat; but if his PRINCIPLES, meaning his original germ of character, be good, he will return to virtue: if, on the contrary, his PRINCIPLES are corrupt, the very good he does will blight and wither, like fruit upon a rotten tree. This acceptation of the term, however, deserves an article apart, as for example—

PRINCIPLE, TENET, MOTIVE.

OF two words here, Mr. Pope says satirically in his ethic epistles,

Manners change with climes,
TENETS with books, and PRINCIPLES with times.

This, notwithstanding that he means to urge it as a reproach to human nature, is in some respects virtuous, and in some cases necessary.

EXAMPLE.

He who should be induced, by a desire of appearing consistent in his manners, to drink as much unqualified spirits during his residence in Malta, as he once found it convenient to do when upon a discovering party to Hudson's Bay, would speedily, by an inflammatory fever, or remotely by a diseased liver, find cause to repent that manners had *not* changed with climes, I believe.

I believe. And surely, if books had no more power over opinions, than Doctor Johnson believed eloquence to possess over a vote in our house of commons; if no writings had force to dislodge TENETS obstinately held; 'twere vain to try the arts either, of conviction or persuasion, whilst rhetorick would be rendered useless, and logic ridiculous. PRINCIPLE itself, which ought to be the only MOTIVE of every action, and is so in a well-regulated mind, which moves merely by the rule mentioned in a late article, of doing every thing to the glory of God, and benefit of one's own soul—even PRINCIPLE itself must a little yield to the times. And few will doubt but that Tillotson and Russell, were they now living, would be high churchmen and Tories; for, though firm in a just persuasion that unlimited power in either church or state is dangerous to man's free will, and a curb upon the exertions of genius—they would in times like these, when democratic rage produces the same evils, combined with a thousand more, be willing, and even hasty to throw the weight of their influence into the opposite scale—preserving, so far as in them lay, authority from being trampled on, nobility from being despised, all ranks of subordination broken, and even the just rewards of industry plundered from honest traders, who had gained them. Such contempt of order, such breach of honour, such violations of decorum, call for a phalanx of opposition to the torrent, and turn even *whiggism* to loyalty.

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With regard to the synonymy of the words, *that* is not strict, or even very close. We say that Cleon's PRINCIPLES are excellent, altho' some TENETS he thinks proper to hold are not quite defensible; yet as we are well assured his MOTIVES for writing on that side the question are free from vice or interest, it would be unfair hastily to condemn his book, merely because the opinions it contains are not the same as our own.

PUBLIC AND GENERAL,

APPEAR far from synonymes to a foreigner, who should regard newspaper advertisements, which inform the PUBLIC in GENERAL where goods are to be sold. 'Tis difficult, however, to make natives of a country where the press is not free, comprehend the mischief these ephemeral productions do to our language; for, while diffusing knowledge in GENERAL, they corrupt the PUBLIC taste, and promote a love for trash in conversation that lessens the market for real fruits of literature. La Bruyere, in his *Mœurs du Siecle*, makes the like complaint of *fadaïses* and *platitudes*, as the French emphatically call them, getting into *his* tongue, and taking up attention from those who should know better. The word PUBLIC is almost always used in opposition to private; the antithesis with GENERAL would not be strong enough. A *single* bad
book,

book, say we, does little harm, when lost in the GENERAL mass of literature; yet *The Fable of the Bees*, written to prove that *private* vices are PUBLIC benefits, is of a most pernicious tendency indeed; for there is little need of inducement to vice or dissipation, and the idea that such are beneficial to the state, affords shelter to wickedness under the mask of patriotism.

The best way of answering Mandeville is, to shew that he has artfully omitted drawing the line between competence and luxury; for, if by dint of sophistry he can once persuade men that bread and small beer should be considered as indulgencies unbecoming a human being, as he makes no scruple to call them, we must despair of pleasing God from the first, and, fairly burying our talent in the earth, incur the censure pronounced by our Saviour upon them who accuse the All-giver of a hateful churlishness, *I knew thou wast an austere man, &c.*

Much of Law's *Serious Call* is written in the Mandevillian spirit, and, though done with better intent, is likely enough to produce somewhat of a similar effect; but whilst, as authors, we must ever esteem such men, and, as people of vigorous and powerful minds, we must for ever respect them, let us never take for teachers, people, who, as our blessed Master expresses it, bind heavy burthens on the shoulders of others—and grievous to be borne—but they themselves will not move them with one of their fingers. That *private* vices meantime are a cause of PUB-

LIC ruin, the present state of a neighbouring nation proves; that private virtues are a PUBLIC benefit, our exemption from similar distress proves likewise. The domestic purity of our own court, ministry, nobles, and clergy, compared with the gross sensuality, luxury, and oppressive pride, of those in similar stations at Paris a dozen years ago, formed a happy contrast, acknowledged even now by all Europe in GENERAL, acknowledged at this hour of agony, when virtue alone can have power to save any quarter of the globe from destruction.

TO PUZZLE, PERPLEX, CONFOUND, EMBARRASS,
TO BEWILDER, ENTANGLE, OR ENSNARE.

THESE words are used synonymously every day, though of various derivations, and, if we would be strict, perhaps should be appropriated thus, or nearly so: For a hard question PUZZLES a man, and a variety of choice PERPLEXES him: one is CONFOUNDED by a loud and sudden dissonance of sounds or voices in a still night; EMBARRASSED by a weight of clothes or valuables, if making escape from fire, thieves, or pursuit; likely to BEWILDER ourselves if we run into a wood for safety; ENTANGLED among the briars if 'tis too dark to pick the way, and possibly caught by accident in a trap laid by the near inhabitants to ENSNARE wolves or other creatures into a pit-fall. Meanwhile every one of these

these verbs is more elegant in familiar discourse than the first of them, whose original sense, or root, as the grammarians call it, is very vulgar; the POZING, or POSING a man being of exceedingly coarse people's usage, and a good companion to those who complain that they are *hampered, gravelled, or hobbled*. The truth is, that to speak genteelly few ever miss, who have been early taught to think genteelly; for whilst a gentleman reflects how he should be EMBARRASSED with the care of a sick lady, if his horse was ENTANGLED in a net, and all of them BEWILDERED in some forest little known, which suddenly presents itself to his imagination, and PERPLEXES him to think how he should get disengaged from a situation so truly CONFOUNDING; the servant who waits behind, considers how he should be PUZZLED to get out, if his companions should, in a frolic, throw a hamper over him, I suppose full of hay upon his head, or tempt him into a bog or gravel-pit, leaving him to hobble out as he could.

'Tis vulgar thinking which makes vulgar speaking, certainly. The French wits of the last age, when elegance was at its acme in Paris, taught us to say that such an affair was on the carpet, from their expression *sur le tapis*. John Bull used to find *his* business on the *anvil*. The picque and trêfle on the cards, wherever originating, but certainly from France first brought over to England, turned into clubs and spades on their arrival here; nor had the graceful, the
polite

polite Mr. Addison wholly delivered himself from national roughness, and strange indecorum, when he told us

That the ways of Heav'n are dark and intricate,
PUZZLED with mazes, and PERPLEX'D with error.

In this passage, indeed, besides the meanness of the first verb, there is a worse fault—the sense is false, or at best encumbered; for granting the obscurity of Heaven's ways, and their intricacy too, which no one will deny, they are not PUZZLED sure, nor yet PERPLEXED; however we mortals may be PUZZLED to disentangle the chain, or PERPLEXED by our own *errors* in handling the links. I am persuaded that the pious and philosophical author of Cato never meant to charge error on Providence—It was an oversight in the construction of that beautiful passage, in a soliloquy which, among the noblest productions of English poesy, ranks particularly high, and is justly esteemed one of the most vigorous efforts of philosophy and fancy combined.

QUACK, MOUNTEBANK, EMPIRIC, CHARLATAN,

ARE all titles bestowed on the venally experimental physician who opposes himself to the theoretic student; which is implied in the derivation of the word EMPIRIC, as I am informed. CHARLATAN is derived immediately from France, remotely from Italy, where *ciarlatano* means

means a prating, cackling creature, and answers to our term *QUACK*; the duck being a noisy, boastful, impotent animal, and like enough to the man who *MOUNTS A BANK* if no stage can be obtained, and sets forth his own perfections with loud voice, and empty ostentatious manners. Calepine says, the race of these pretenders in modern days shewed themselves first at Cerotana, whence their name; but *GIARLATAN* seems less far-fetched and most natural. In Aurelian's time, the famous *QUACK* doctor Manes, author of the Manichean Heresy, which he gathered from the Zoroastrian doctrines in the East where he was born, was sent for to cure the son of Varanes, King of Persia; to whom having given strong assurances of the prince's recovery, his arrival was most welcome. Medicines composed by him were administered; and the unhappy father had the misfortune to see his son expire in a short time, of their effects, having soon produced a mortification in the bowels. Varanes however hanged the *EMPIRIC*, then flayed him; when stuffing his skin with chaff, he recommended solid knowledge for the future, instead of mere practice, and founded a college of physicians in his capital.

TO *QUAKE*, TO *TREMBLE*, TO *SHUDDER*, TO
SHAKE OR *SHIVER*, AS WITH FEAR OR COLD.

THE explanation here is necessary, because the two last verbs are of an active significa-

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tion, and often used as such; to SHAKE a stick at you for example, or SHIVER the glasses all to pieces; in such sense they are *not* synonymous with the three first. But give me two shirts this morning, said King Charles, when he went to execution, for I perceive the weather is uncommonly cold; and if I am seen to SHIVER from the sense of it, these rascals will try to make mankind believe, I SHOOK for fear of *them*. Our first word upon the list is always either sublime or ludicrous, I think. An earthquake is perhaps one of the grandest among terrestrial images: a little Italian greyhound QUAKING by an English fire in May for want of warmth, or a traveller TREMBLING and QUAKING with fear of spirits when he sees the parson's old white horse grazing near the churchyard in a dusky night, are among the meanest. Cowardice is by consent of all the world, as it should seem, the standing jest which diverts mankind in every part of the globe that they inhabit: and even on occasions where bravery would be madness, and impiety alone could stand unimpressed with some degree of terror, as in the case of Don John's servant in the Libertine, when the very stones are moved by his master's wickedness, the galleries laugh to see a fellow SHIVERING with anxious care for his own person, while they consider him as in at worst a secondary degree of danger, I suppose. And 'tis related, that when one of the young men at Otaheite, placing his hand under the
stream

stream of captain Cook's tea-kettle, scalded his fingers in a terrifying manner, his comrades convulsed themselves with laughter and delight at his expressions of fear when he next saw the hot water pouring; and although nothing could be better grounded than the cause of such agitation, they found the joke irresistible, and were never tired of repeating it. 'Tis also observed by Erasmus, and confirmed by travellers, that the great ape of Borneo is afraid of a snail, and that his comical contortions when shuddering at the sight of one, set the wiser Hottentots o' laughing.

QUERULOUS, UNEASY, TROUBLESOME,
IRRATIONALLY COMPLAINING.

ON these adverbial adjectives and their use, foreigners may have frequent opportunities to contemplate in our country, which is above all others eminent for fretful complaints, and QUERULOUS eloquence. Ever quick to spy, and sad to lament their TROUBLESOME grievances, our people never find either their climate, their women, or their government good enough for them; IRRATIONALLY COMPLAINING of a lot cast so as to obtain superior felicity, yet delighting only in those UNEASY conversers, who set every thing in the most unfavourable light—those authors who assure us of our infallible ruin. 'Twas thus Browne's Esti-

mate ran through fourteen editions—for having accused, Heaven knows how falsely, the English nation of selfishness, cowardice, and effeminacy in the year 1757, giving the palm of heroism, disinterestedness, and manly virtue to the French. 'Twas thus the sophistry of Priestley, the calculations of Price, and the influence of Paine, obtained attention, only by that certain charm, that strange unaccountable pleasure our people take in hearing that they are undone; while such is our love for evil speaking, that foreigners have received pensions from this country merely for having spoken amiss of it. Such too is our QUERULOUS temper, that we are very apt IRRATIONALLY to COMPLAIN in the wrong place, and consider as misfortunes, things which are not really either good or bad in themselves, but totally neutral, if not approaching to praiseworthy. These dispositions to fretful malevolence and empty lamentation remind one of a wench, for the violation of whose person and freewill Lord—— about twenty-five years ago was tried, and not hanged, chiefly because the girl's virtue seemed to be as much alarmed by a magic-lanthorn with which he endeavoured to amuse her in her confinement, as it was offended by the loss of her honour, her reputation, and her peace; “for,” said she, “I saw we must all be going to hell directly, when they shewed me the devil and the baker fighting on one of the walls of the room I was forced to reside in.”

'Twas

'Twas thus the stress she QUERULOUSLY laid on trifles, lost her a good cause, and saved the life of one who deserved to lose it. Meantime the whole nation behaves just as perversely every day—nay worse: and to such TROUBLESOME and IRRATIONALLY COMPLAINING spirits we must reply in the good Fryar's words who comforts Romeo—

A pack of blessings light upon thy back,
Happiness courts thee in her best array;
But, like a misbehav'd and fullen wench,
Thou pout'st upon thy fortune and thy love:
Take heed, take heed, for such die miserable.

QUIBBLE, PUN, CONUNDRUM, PLAY OF WORDS.

THOSE who delight in this species of false wit, will allow, that though the rest depend upon the PLAY OF WORDS, they are not for that reason synonymous each to other. The CONUNDRUM is lowest of the low in this pitiful catalogue, because previously composed with apparent study, à-propos to nothing spoken of before, it bursts out with its petty call for admiration, asking a sudden question—Why are my old ruffles when they are darned, for example, like dead men? When all are at a stand, the ingenious inventor replies to his own enquiry, Why, because they are men *ded*. This is one of the best. A QUIBBLE is better, because less expected, When Tom D'Urfey was asked to divert the company with somewhat of that kind
for

for which he was so famous : You must give me a subject then, says Tom. His companions, after hesitating a moment, said, Take the king.— And we all know, replies the punster, that the *king* is no *subject*. Doctor Johnson, who asserts that a QUIBBLE was to Shakespeare the fatal Cleopatra for which he lost the world, and was content to lose it, detested PUNNING, yet always celebrated a reply in which the PLAY OF WORDS was certainly all the merit. I never heard it but from him, who told me that a lawyer, when defied by the opposite counsel to produce a precedent in answer to that which he alleged from *Burn*, suddenly replied, I can quote instantly an opinion to the contrary, and quote it from *Kill Burn* too.

Italians have no dislike to wit which fatigues the mind so little; yet is the Spanish device upon their town Nola, one of the most excellent among these frivolous fooleries, because 'tis quibble, pun, conundrum—all in one.

Quien la vè, No la vè; quien Nola vè, la vè.

It won't translate. Such things are likeliest indeed to amuse a grave nation, for there is no humour in them; and Milton, who had perhaps less pleasantry about him than any man of eminence upon record, made incomparable PUNS; witness his QUIBBLING epitaph upon the university carrier, besides some disgraceful passages of the *Paradise Lost*. Excellent specimens of this mock rainbow wit may be found among
the

the old serious students of a college, who mistake them for fallies of gaiety, and strokes of humorous facetiousness, I believe.—Doctor Lee, the aged master of Baliol, in his very last hours, hearing people round his bed whispering one another how such a friend was married the day before, said in a faint voice: He used to eat eggs for supper every night, so I hope he'll find *this yolk* fit as easy.

Here was an instance of promptitude in reply, and retention of the human faculties, till ninety years old, that I suppose can scarcely be excelled in the history of human nature.—He died of weakness in four hours after.

QUITE, CLEAN, COMPLETELY, PERFECTLY,
ROUNDLY,

ARE used for each other every day without being exactly synonymous: the second gets out of fashion very fast though, and will soon be QUITE discarded, as not PERFECTLY delicate; and while the school-mistress or master of little children tutors them to eat their meat up CLEAN, the instructors of youth more advanced will exhort them not to promise ROUNDLY, unless in a situation to fulfil their declared intents COMPLETELY, because nothing is a more pernicious habit than that of raising hopes never meant to be gratified, or more destructive to the happiness of private life. The promising squire, in
Tom

Tom Jones, is one of Fielding's best characters in my mind, who have seen so many legacy, place, and playhouse hunters robbed of their time and peace, only by the momentary haste of some old gouty uncle to purchase obsequiousness in return for expectation—some theatrical manager who fighed for a sudden exchange of flattery with an author he thought on no more; or some minister who believed an election vote bought cheaply by a promising smile or squeeze of the hand, which a country gentleman unskilled in such contemptible coquetry, translates into a happy reversion of wealth and honours—and so is COMPLETELY fooled.

QUITS, EVEN,

ARE nearly synonymous, to be sure; yet we oftener say QUITS, speaking about pecuniary matters—and EVEN upon other occasions.—The *lex talionis* is the original standard of justice in every uncultivated mind, and retaliation the first law among children, savages, &c.—If you shake the ladder when I run up to rob the apple-loft, I'll shake it for you when you run up, and then we are QUITS or EVEN:—but besides that I did *not* fall down, by good luck, and possibly you *may*, this desire of being EVEN with one another, puts a certain stop to all morality and power of mending manners. Such was the
conduct

conduct Froissard relates of the French, when in the year 1348, or thereabouts, their populace, irritated by ill conduct in the nobles, protested they would not leave one of them alive; and rising upon one gentleman in particular, bound and roasted him on a spit in the kitchen of his own castle, forcing his lady and daughters to eat his flesh.—The nobles however resolved to be QUITS with them; and when they got the upper hand, says Froissard in his Chronicle, the punishments they inflicted were in proportion to those sufferings they had endured—that *so, ainfi ils sont tous QUITTES* is the expression.

Had Louis Seize been no better a christian, he might perhaps have been QUITS with his enemies; and should his successor feel more inclined to be EVEN with his enraged countrymen, when he gets into power, than disposed to mitigate their fierceness and conciliate their esteem, I think he will say with Young's *Buſiris*—

Like Death a solitary king I'll reign,
O'er silent subjects and a desert plain:
Ere brook their pride I'll spread a general doom,
And every step shall be from tomb to tomb.

RACE, BREED, FAMILY, LINE; ANCESTRY,
DESCENT.

A SYNONYMY not quite safe from expansion in the hands of a native of Wales, where the English always consider it as rated
beyond

beyond its worth:—yet do *they* study diligently the preservation of a horse's BREED, as if they thought some excellencies transmissible from FAMILY considerations, and that a long LINE of ANCESTRY is desirable in brute animals, which certainly rise in value proportionate to their RACE.

When from the mingling dust shall rise
A RACE of dogs as good and wise—

says the learned G. Harris in his epitaph on his old friend's dog Pompey. Why then should it be esteemed philosophical or ingenious to find reasons for despising DESCENT in Man? seeing that 'tis one of the earliest, the best chosen, the least disputable of all distinctions. DESCENT does not like rank depend on kingly breath: DESCENT derives its dignity from higher sources; DESCENT's an attribute, no satellite of sovereignty; DESCENT demands respect from human creatures, as having been honoured with attention even from God.—And that so surely, each page of Holy Writ shews how the most atrocious crimes alone were capable of superseding that primogeniture held in old days so sacred and so solemn, that Esau's punishment for contemning it was terrible, when like a true democrat of the present day, he philosophically preferred the solid comforts of a mess of pottage to all the airy advantages—such he thought them doubtless—of a parent's prophetic blessing. Nor has it ever been observed that those who despised DESCENT, pride themselves
in

in any thing much better; or forbore endeavouring to found a family, although they were themselves of mean original. Leo the Fourth, who was hasty to abolish the order of patricians at Rome, was yet willing to call the city he built, or rather fortified against the Saracens' incursions—*Leopolis*; desiring apparently to continue his assumed name's remembrance; and how has the House of Austria had reason to repent their spirit of crushing the old FAMILIES under their dominion in various parts of Italy! One star exceeds another star in glory, says Saint Paul: why then these painful efforts to render the human RACE all alike? Carnelions are good to receive impression, diamonds to make it. Let each fill up the place assigned to him by Providence; and let us not, like the filthy dreamers prophesied of by Saint Peter, become *despisers of dignities*. Time is the only river where heavy bodies swim, and light ones sink; nor can it be denied that an old FAMILY which has long preserved its name and character, must have possessed a very solid one, or in the course of so many centuries it would have been shaken away. New-made nobility shines from its lustre fresh out of the mint: old ancestry shews its venerable rust; and by true connoisseurs a Queen Anne's farthing is preferred to a George the Third's guinea.

RARE, CURIOUS, UNFREQUENT, SCARCE,
SELDOM FOUND,

ARE all epithets synonymous if speaking of the fish preserved in slate, which were some years ago discovered by Vincenzo Bozza in a mountain near Verona; and serving as a proof of the deluge, because some inhabitants of the southern seas being observed among them, shews there must have been a wonderful concussion of the terraqueous globe before those waters could have forced their contents into the hollow bosom of a rock now seventy-two miles distant from any sea. To this accident the writer once alluded in her preface, when she published Doctor Johnson's letters and some of her own; —and although the Critical Review of April 1788 said she intended to *elevate and surprise*, there certainly was meant at most a modest confession, that the trifling anecdotes those letters contained were valuable but as they were connected with his name. We have read of one author preserved in the amber of another, before now; and have said with Mr. Pope:

Such things we know are neither rich nor RARE,
But wonder how the devil they got there!

And I see not why this passage should have been unintelligible. A cart-wheel is certainly no SCARCE or CURIOUS thing in itself, yet has been SELDOM FOUND stuck in a rock under ground,

ground, as it is at Tivoli; where those who see it are led to wonder how long it could have been there, how many ages would take to turn it into stone, &c. and so go on speculating upon the antiquity of the Earth. 'Twas thus I observed that trifles obtained attention by the place they stood in; and sure the criticisms upon those letters to Doctor Johnson have proved the allusion just: they were worth criticising only because they were written in answer to *his*.

RASH, HASTY, VIOLENT, PRECIPITATE.

ALL dangerous qualities of the mind, expressed by adjectives not far from synonymous; yet although it would be a HASTY decision to say they were wholly so, we should justly provoke laughter by calling such a slight error PRECIPITATE, as the very word itself implies danger of a more serious kind than is tempted by giving offence to the critics. Truth is, mankind have a natural tendency to forgive these faults in a character, chiefly because of their association with youth and hardihood:—yet have I not seldom seen RASH pretenders to musical, or, what is much worse, medical skill, who succeed beyond desert, though long past that lovely season of life which gives to every thing a tinct of its own greenness, a portion of its own increasing vigour. The young fellow who has once found success when he acknowledges himself

self to have been RASH, is likely enough to encourage himself in HASTY practices, till he becomes VIOLENT in his nature, perhaps PRECIPITATE in his end. Physicians have told me, that the quack bleeders, or tooth-drawers, who rarely miss their aim, would, if once well instructed in the art of surgery, tremble to recollect the risques they had formerly run of endangering, by their PRECIPITATE conduct, lives of immense value to society; and Prati the musical composer said once in my hearing at Leghorn, that no professional powers then alive were equal to a song the famous ——— was to execute that night: yet, added he, 'twill be no difficulty to her, who has not knowledge enough for finding out the danger she is in of failing at the attempt;—so she will not fail, I suppose. Prati predicted right; the singer was infinitely applauded, and immensely paid. But these are the accidents which lower in common eyes the value of learning, and give all praise to that genius which so readily discovers its own sufficiency, and the little necessity of studying hard to obtain fame or fortune; while RASH enterprise can VIOLENTLY seize the fruit by suddenly climbing the tree of science without fear of breaking its boughs, and without thought of falling, by such HASTY measures, in a PRECIPITATE manner to the ground.

TO HAVE RATHER, TO PREFER, TO LIKE
BETTER.

JOHNSON says the first of these is not English, and I trust he's right; yet Shakespeare's plays and common usage shield it from criticism, and foreigners are safe when they say, that although Dante was a greater poetical genius than Tasso, and ought to be PREFERRED to him, yet still they HAD RATHER read the *Gierusalemme*, or even *Metastasio's Dramas*, than his great work; and when they study English, they LIKE BETTER to read *Young's Night Thoughts* than *Milton's Paradise Lost*.

TO RATIFY, TO CONFIRM, TO SETTLE,

ARE not exactly synonymous, while we say that reports are CONFIRMED, treaties RATIFIED, and affairs SETTLED. In cases of importance infinitely higher, our church willingly CONFIRMS him who has SETTLED in himself a fixt intention solemnly to RATIFY, at years of discretion, the covenant taken with Heaven by his sponsors, in that vow which they made in his name when first admitted among Christians by the ceremony of baptism.

READY,

READY, PROMPT.

THE use of these words is fixed for aught I see solely by custom: yet so far are they from synonymy, that the first seems always to imply excellence, while the other usually contains somewhat of reproach. You were too PROMPT in your replies, says Dryden; and Prior tells us

How rose some rebel slave,
PROMPTER to sink the state, than he to save.

But without going up to written authorities, we praise the girl that is READY with her lesson, and detest a PROMPT miss who keeps an answer or excuse at her fingers ends—as we say—to fling in the face of her governess. Lord Bacon says finely, that much reading makes a full man, conference a READY man, and writing an exact man. The other word in this place would mislead one to think he meant a *self-sufficient* man, which was furthest from his intent. I lay the greater stress upon this article, because derivation would in this uncommon case draw French and Italian students to the coarser word; and I believe the true reason why *their* broken English sounds less unpleasing to a British ear, than the first efforts of a German, may be resolved simply into this cause.

We have almost always two words, one of Roman, and one of Saxon etymology, signifying nearly though not exactly the same thing. Our
neighbours

neighbours naturally choose that which is most congenial to their own tongue, and the classical one is nine times in ten the most delicate; for this reason the mistakes are totally different. A Tuscan tells you he will go through Hampstead because of its *propinquity* to Hendon, though not exactly in the road—this word lying closer to him than *nearness*;—while a German will say *smear'd* instead of *anointed* perhaps, and that even upon a solemn occasion. These are equally wrong:—the second is, however, least inoffensive. In the two words before us—as every rule has its exceptions—the Latin word is the worst.

REASON, UNDERSTANDING, JUDGMENT,
SAGACITY.

OF these the metaphysical distinctions and differences are endless, and, to say truth, discover more the SAGACITY of mortals to form and trace them, than any extraordinary clearness of REASON, or even strength of UNDERSTANDING. One thing seems certain, and 'tis this: A powerful speaker or wise writer having SAGACITY to discern how necessary it is to make coarse minds comprehend and approve his tenets, will show great JUDGMENT in forbearing all allusion to sciences they cannot comprehend, because such lights only dazzle, and do not illustrate; and I really think the exuberance of imagination and dignity of sentiment, which adorn

the political pamphlets of Burke and Johnson, will, whenever they do die—if die they can—prove the undeserved cause of their mortality.—That oyster lives not long which breeds many pearls; and the famous race-horses Eclipse and Childers became from too great superiority useless to their owners, when no competitor could be found to take the field against them. Who now reads Boyle's Meditations, pregnant as they are with thought, and fraught with fancy?—Swift's Meditation on a Broomstick laughed them out of doors; and although in so doing it did the world no service, it shewed his notion of proper words in proper places very completely. So did his unadorned Conduct of the Allies, which, for that very reason possibly, ran through eleven thousand copies in three months, when readers were less numerous than now. With regard to foreigners, they will soon see that SAGACITY discerns what 'tis the province of REASON to approve, and of JUDGMENT to distinguish; while those who act according to all of these, are men of sound UNDERSTANDING. The tale told by Baretto, from Gasparo Gozzi, in a book little read, elucidates all our synonymy very well, and may lighten the weight of a dull article or chapter.

I was walking then, says the gay Venetian, upon our Rialto yester evening, and stopped to observe a blind old man, led by a beautiful woman in the prime of life. She wished to shew him the way, I found, down that side of the
bridge

bridge where its steps are frequent and low ; but he would needs force her to keep that other part of the walk where there are few steps at all, and those few very high and inconvenient. Her SAGACITY was obvious ; for where the gradations of descent were regular, even a person who could see was in less danger of stumbling ; whereas, no warning given by the guide herself, whose JUDGMENT was indubitable, could possibly avail in a place where the steps were all unequal, and large intervals every now and then. It was nevertheless out of her power to persuade her stubborn self-willed companion. So while she was endeavouring, though weakly, to draw him one way, he with strength adequate to his perverseness forcibly and quickly pulled her the other, till down they both came headlong ; and rising up, each mutually accused the partner, as having caused a disaster which no spectator of common UNDERSTANDING could help seeing must necessarily happen to both ; for such was the woman's fidelity, she would not, though vexed and mortified, leave him, as he often wished her, wholly to himself. So I went along, continues the author, thinking what a foolish fellow that was, and how happy he ought to have made himself under the guidance of so kind and lovely a person ; till on a sudden it came across my head to reflect, Why should I trouble myself about other people's affairs ? Have not I, and has not every human being, a blind old blockhead, and a charming

clear-sighted conductress in our own breasts?—one who is incessantly warning her perverse companion of those dangers he is ever desirous of plunging into? Yet how seldom will he obey these useful admonitions of REASON! How often, as in very spite to her, will he choose the path he ought above all others to shun, and break both their noses with the fall his stupid obstinacy occasioned!

So far the ingenious Gozzi, whose power of attracting general notice to his book, consists chiefly in drawing unexpected inferences from vulgar and common occurrences. 'Twas by this art our Whitfield obtained followers—and 'tis natural; for whilst an arrow's point conveys the final effect of our shooting, a feather guides it to that mark proposed; and if slight things may thus be found useful in furthering those of more importance, who knows but this little work, flimsy as it is, may boast some utility? an ample compensation, surely, for all the censure and all the satire it may provoke.

RELIGION, WORSHIP,

ARE so far synonymous, that both imply that immediate duty to God which he himself enjoined in the four first commandments of the Decalogue; while the six others, last in place, though more in number, relate to moral obligations, and refer to the articles of Virtue and Morality.

Morality. What God has so united, therefore, let no man put asunder; for it is *virtue* to maintain RELIGION sacred in a great community, and 'tis a *moral obligation* each to other that good example be set of attending public WORSHIP. Mystic piety is not unfrequent in England, which has of late been too much divided between infidelity and fanaticism; 'tis orthodox writing, true Christian preaching, and devoutly attentive hearing, that is wanted in our island, where the church has no power but of well doing, and ought to see for that reason obedient submission follow each ecclesiastical precept—where the court and ministry afford examples of goodness unthought of in other nations—where the bishops and clergy really do possess a degree of learning which our neighbours have no chance to come in fight of—where decency marks the clerical character even in the lowest ranks, and every house—I hope I may add every cottage of ten pounds annual value through Great Britain, contains a Bible, a Testament, and a Grammar, with one person at least capable of reading them to the rest.

Great and inestimable privilege! denied by the Romish church, that now runs to ruin in consequence of such worldly caution; and will perhaps learn from her present distress, how the knowledge of true RELIGION is necessary to its veneration, and how that ignorance she long encouraged will at length loose its blind rage
against

against that very WORSHIP it was intended to shield—whilst

*Our church, secure on Truth's firm rock,
Still mocks each sacrilegious hand ;
Proof even against ELECTRIC shock,
Our Heaven-defended steeples stand.*

POPULAR BALLAD.

REPLY, REJOINDER, ANSWER AND RESPONSE.

OF these synonymes the first seems the political term. Caius spoke well in the house this morning ; but Marcus, who rises like a giant on the REPLY, obtained most attention and applause. REJOINDER is almost wholly a law term, and RESPONSE seems dedicated to the schools. Conversation finds ANSWER sufficient, and delights in recording those happy ones which contain a pungent salt in them. There are, however, some shades of difference.—When Queen Elizabeth asked her neglected courtier on what he was employing his thoughts, one day, and received this unexpected return to her enquiry—"Madam, I was thinking on a woman's promise;" we call it a sharp and biting ANSWER.—But when the Conqueror's favourite advised his master to make an early peace, saying, *I would accept these terms if I were Alexander ;* and the king gave him the well-known retort of—*So would I accept them too, were I Parmenio :* it seems rather a scoffing REPLY, pro-

provoked by the pertness of a fellow who presumed on the prince's tame endurance.—'Tis observable enough too, that this bitter taunt was a Greek one; for their ANSWERS and epigrams are generally, so far as I can find, more elegantly simple than piercingly keen, and have little of that effect which penetrates one's head, when darted by Martial's pen, like a ray of light, and drives at one's heart like a dagger, when urged by the hands of Boileau, Young, or Swift.

When Mademoiselle de Gournay, one of the best Greek and Latin scholars in France, when learning there stood on its pinnacle, had been teasing Racan the poet with explaining to him, who knew no more on't than myself, some epigrams in the Anthologia for which he had no taste; tormenting him with extolling their superior merit, and preferring their simplicity to all modern excellence, he grew tired; and telling her 'twas time to go to dinner, she ordered it up; and helping her friend to some soup, which was, it seems, particularly insipid and flat: *Mademoiselle*, said he, *c'est icy une soupe digne de vous, une soupe vrayment à la Grecque.*

This was a witty remark, to which the lady made no REPLY.

RESENTMENT, DISPLEASURE, INDIGNATION.

PAINFUL affections of a feeling heart, and too nearly synonymous; though the first word
is

is most expressive of that deep sense of injury so likely to pervade a generous mind—even in spite of true Christian humility, which 'tis our duty steadily to maintain: for though ingratitude, or unmerited insult, justly incurs our very serious DISPLEASURE, they ought not to excite lasting RESENTMENT towards the guilty individual, but only such honest INDIGNATION against the vice, as may guard us from all seduction to similar offences.

A wise man, however, will make haste to forgive, because RESENTMENT is a painful sensation, and he desires to feel himself at ease; a great man pardons readily, because he finds few things worthy of his serious and deep RESENTMENT; and a pious MAN will never resent at all, reflecting how much he has himself to be forgiven.

REVENGEFUL AND VINDICTIVE.

THE first of these words expresses the diabolical quality oftener as an adjective, I think; the second is commonly used adverbially, which difference alone hinders their exact synonymy. Catiline is a sad REVENGEFUL fellow, says one, and of a temper so cruelly VINDICTIVE, he lets no offence pass by him unrequited—thinking perhaps to put himself in the place of Heaven, and dispense punishments at his own pleasure; not reflecting that he who made man can alone distinguish guilt from error in many cases; that

to

to him is justly reserved the privilege of chastising; and that from his happiness and his perfection no creature can be more distantly removed, than he who is disposed to be VINDICTIVE towards a companion in frailty, and of a REVENGEFUL temper while ranging through the walks of common life.

'Tis charged on foreigners that they seek REVENGE; and those philosophers who are willing to consider Virtue and Vice as ambulatory, lay the fault upon a warm climate. In Italy, however, 'tis merely the mildness of their criminal law, so slow to punish, so easy to elude, that leaves every man to be judge and executioner in his own cause; and how an Englishman would endure to hear of his only son's murder by the hand of a worthless rival, will I hope and trust never be known in Great Britain, where, conscious that his country will make a dreadful example of his injurer, *he* has only to lament a loss so heavy and grievous. Were the murderer suffered silently to escape, or be openly protected at the door of a church, or in the palace of a rich nobleman, we should see if John Bull were less VINDICTIVE than Pietro the Italian: I fear he would, like the last named, watch the rogue out of his lurking-hole, and stab him when he could.

It does indeed appear that one set of people are little better or worse than another set—by *nature* as we call it. 'Tis the influence or neglect of religion and the laws that operates
upon

upon our conduct; and, with regard to individuals, few I'm afraid are guided by principle, and a steady care to please God in all their actions; without which vivifying cause, our morality is mere habit, and our virtue such as a change of those habits would entirely do away.

REVERSE, CONTRARY, EXERGUE,

ARE not synonymous certainly; neither would the last word have found a place here *à côté des autres*, if I had not fancied that some people one has seen, who wish not to be thought ignorant, imagined EXERGUE to be the REVERSE, or CONTRARY, or, as we say, the *wrong* side of a medal or coin. It is not so, however: scholars could tell them that it means little more than the Latin *fecit* in Greek; and that being commonly written on reverses, though sometimes it is found on front sides too, it has been mistaken as meaning REVERSE. The symbol of Rome often observed on old gems, &c. is an EXERGUE: so is the *carnation* in *Benvenuto Garofani's* pictures; for though there may be a written EXERGUE, 'tis oftener a sort of hieroglyphic. Evelyn writes the word *exurge*, but I believe 'twas Marmontel's Tale that brought it into English conversation language; it used to be a mere book-word. The other two are nearer to each other. We say familiarly, that sickness is the REVERSE of health, for example,
and

and youth the REVERSE of age: but 'tis more elegant to call vice virtue's CONTRARY, I suppose because of their standing in opposition. And a mean woman once in my fight set a whole company into laughter, when, her patron asking of what profession her husband was, that he might serve her—adding, But he is an apothecary—is he not? she replied, “ Oh no, Sir, quite the REVERSE.” Foreigners will scarce perceive how comically absurd the reply was, till they are told that she ought to have said, On the CONTRARY, my husband keeps a public house—for so he did—a business distinct enough from, and opposite enough to that her friend imagined. But what could be the REVERSE of an apothecary, set them all o'wondering till she informed them. If the connoisseurs object to what I have said concerning the EXERGUE, they must remember I speak to learners, not the learned, and I think my account a good one. EXERGUE is a device, a visible metaphor; and I really know not what to call the I. N. R. I. upon the cross, or the S. P. Q. R. upon the Roman banners, if they be not written EXERGUES. Mottoes are they not; for to be a motto, some word is necessary, and one word is best; when there are more, 'tis better to say *legenda*, in pure strictness. The Bourbon motto was *Esperance*—Shakespeare alludes to it in the historical plays.—The Hamiltons is *Through*, alluding to their coat armour; the Douglas's *Forward*, if I remember. Sentences shew less research:—

as under the Bertie arms, three battering *rams*, we read, *Virtus Ariete fortior*; under the Salisbury *lion*, in the same taste, *Sat est prostrasse Leoni*, and the like: but R. I. P. which distinguishes the tombs of Romanists in our churches, is an EXERGUE, meaning *Requiescat in pace*, which I know not why is so peculiarly appropriated to one sect of Christians more than another. We all alike desire to rest in peace, and in *our* consecrated ground so may they ever rest! who yet unfeelingly exclude us from *theirs* upon the continent.—But surely the storm which gathers over all our heads, and has already begun to fall on theirs, will unite all sects, all ranks, all denominations of Christians to defend that religion established in the sacred blood of our common Master, and to protect his worship with all its due rites and solemn appendages.

RIDDLES, REBUSES, ÆNIGMAS, CHARADES,

HAVE doubtless a very close affinity without being synonymous terms. The first, of Saxon origin, seems to imply, from ancient usage of the word in England, somewhat like a trial of skill—as the *Dic quibus in terris* among the Romans. Riddle me this, and riddle me that, is a common verb in our old poems, for Explain me this, and expound me that. So late as Milton we read—

Be less abstruse, my riddling days are o'er—

from

from the mouth of Sampson Agonistes. A RIDDLE however, now, in mere conversation language, means little else than an *ÆNIGMA*, and little more than what *Pere Bouhours*, in *Les Memoires de Trevoux*, describes as a subtle and ingenious discourse including some concealed meaning.

When *Hempe* is spun,
England's done,

was an ænigmatical prophecy, Lord Bacon says, which the *riddlers* of his time construed thus: That after *Henry*, *Edward*, *Mary*, *Philip*, and *Elizabeth* had reigned—England should be no more—or England should *cease*, was the word: and so it did, says he, in a manner, for after that our king's style was Great Britain—the initials of their names having completed the word as then spelt *Hempe*.

ÆNIGMA is I learn of Greek derivation, and the oldest books give us the best examples—Sampson's in the book of Judges—and mythological ones innumerable at a time when almost all literature was drawn from *Ægypt*, the true land of mystery and hieroglyphic. 'Tis now a mere sport and play of words, and ranks among those species of false wit which are commendably exploded. Yet Dumay the agreeable counsellor at Paris, after he was blind, sent Menage these two lines, having previously been told that his friend was laid up with the gout:

Qui mala nostra tulit præstanti dote valebat.
Ede viri nomen, dos tibi talis erit.

To which Menage instantly replied by the
servant who waited,

Œdipodem tecum facio. Tumet æger uterque
Pes mihi. Caligat lumen utrumque tibi.

The answer is prettiest,

In Œdipus alone I read
Our miseries united ;
My lameness was to him decreed,
His eyes like yours benighted.

I could do nothing with the RIDDLE itself
Mr. Gray did me the honour to turn it thus :

He who our ills united bare,
The art of divination knew ;
If you the prophet's name declare,
I'll hail you prophet too.

And while the world owes him solid obligations,
let him neither be angry nor ashamed that it
sees he can trifle to oblige or divert a friend.

The REBUS meantime, such as Menage or
Camden describes, is a still meaner contrivance,
as things now stand, than the last mentioned ;
yet an acquaintance with them may assist men
in decyphering old families, which shewed their
names by devices : as Sir Anthony Wingfield,
who with the cross and red rose, which latter
denotes a Lancastrian Partizan, gave a wide
extended wing, with these four letters round,
F. E. L. D. while Fuller of Rose-Hill chose for
his *rebus*, *device*, or *exergue*,

A *Rose*, a *Hill*, an *Eye*, a *Loaf* and a *Well*.

Rose

Rose Hill I love well, being implied. These tricks were taught us in the early ages by the French, among whom they are still called *Rebus de Picardie*. But they have been always in the world, I believe; nor did Lucius Florus, nor Julius Cæsar himself, scorn a contrivance of the same nature, when the historian gave a flower signifying *his* appellation, as Benvenuto Garofani, the painter in the same country, did a good thousand years after:—and 'tis said by the connoisseurs how Julius Cæsar put an elephant upon his coin, because Cæsar means elephant in the Mauritanian tongue. Nay, I doubt not but the *Czar*, which means *Cæsar*, gives a true REBUS at this very day in the order of the Elephant, upon that very principle. The discriminating difference seems to be this: the RIDDLE may be prose, and the subject is totally at his choice who makes it. The ÆNIGMA should be verse, and a short distich is most classical; while the REBUS must include a *name*, which to the *exergue* is not necessary.

CHARADE is a new device of the same kind. I never heard its origin, but know that when the Spectator had driven out this last absurdity, and Garrick helped its exit by his revival of Abel Drugger; ingenious dulness invented a new one, and covered our fans, screens, &c. with CHARADES newly brought from France: The subtlety here consists in making two different qualities agree in a third; one is sufficient for a specimen:

My

My first runs *at* you,
 My second runs *into* you,
 My third runs *through* you,

is as good as any of them: 'Tis *buck-thorn* answers the description.

RIDICULE, RAILLERY, DERISION, BANTER,

ARE much too nearly allied—yet naturally at a good distance from strict synonymy; the second and the fourth being agreeable sources of amusement and innocent mirth, while the other two are odious and terrifying. Yet nothing is surer than that a man, or science, or a quality of the mind, or a slight affectation in the person of a friend, which has been only once the subject of BANTER or RAILLERY in a set of gay companions, becomes quickly a theme of DERISION to fools, who learn laughing more easily than discernment in the choice of objects where RIDICULE is justly permitted. Addison, though possessed of humorous powers beyond every other writer in our language—Shakespeare alone excepted—detests all drollery on serious subjects, and says in his *Freeholder*, that a quotation out of *Hudibras* shall make some blockheads treat with levity an obligation wherein their welfare is concerned in this world and the next. Such RAILLERY, adds he, is enough to make the hearers tremble. And I do think the spirit of DERISION
 (become

(become either so natural or so infectious among Britons, that the very babies of our island are tainted with it) never did find a way to gain applause as now in fashionable circles, till my Lord Shaftesbury had shown us how happily and airily we might laugh at Heaven and its judgments: for although the noble author's own shafts of RIDICULE were severely and with much humour retorted upon him again by Mandeville, in the first dialogue of his second volume, where the laugh and parody are admirable; and although numberless good answers have been made to the Characteristics, one in particular, very little read, in a novel called The Cry; my heart prompts me to fancy, and experience confirms the notion, that since that book appeared, which taught mankind how RIDICULE alone was to be considered as a test of truth, every character, however venerable by virtue of conduct or dignity of situation—every transaction, however trifling in itself, has been torn out and hung before the public eye to excite DERISION of authority, and promote BANTER where 'tis difficult to imitate merit.

South says, that it was out of Titus's power not to be derided, but in his power not to be ridiculous; and this is the best comfort for those whose delicacy has suffered by modern wit. Yet a man may lose his eye from the stroke of a boy's pop-gun, if not aware of its sudden approach; and 'tis observable enough too, that as the present are beyond all preced-

ing times fruitful in sarcastic merriment, so I recollect no age less fertile of elegant humour and harmless gaiety than the present. Broad mirth and coarse representation of mean manners, and the rough scenes of life, best fix the attention of high people to the stage, where they contemplate the tricks of Miss Hoyden and Miss Tomboy with the same disgraceful eagerness that detains a lower set with liquorish hope of seeing somewhat at a print-shop window capable to inflame appetite in unintellectual and empty youth, or to restore it in debauched though half inert old age. Such is the retrograde progress of false refinement, and ill directed opulence:—just theme of indignant satire to those who write, of pointed RAILLERY to such as have talents for conversation.

RULE, SWAY, GOVERNMENT,

ARE not precisely synonymous, though similar. SWAY has by far the gentlest meaning of the three: its derivation from a German word *schweben*, expressive of undulatory motion, implies a degree of softness little consonant to the other two; and we say without impropriety civil or grammatical, that in those countries where absolute RULE sits despotic on the lips, almost upon the eye of the sovereign, a favourite may still bear considerable SWAY, and guide to his own fancy the sceptre of GOVERNMENT.

VERNMENT. If we turn our looks towards the verbs formed from these nouns, we may likewise observe minds of peculiar make, which, though they resist being RULED, will easily permit their opinions to be led, and their judgment SWAYED; and 'tis well known that men of this description must be GOVERNED by influence: for, as a great statesman of old says, "If you will work on any man, you must either know his nature and fashions, and so lead him; or his ends, and so persuade him; or his weakness, and so awe him; or his interests, and so GOVERN him." 'Tis therefore that I now cease to wonder what those people would have, who complain not only of the *authority* but the *influence* of GOVERNMENT. There are but three ways to choose out of: we must be each wholly independent of other, and, acknowledging no head or heads, no subordination, no society, live like some solitary Indians, in a state of total freedom from every divine and every human tie;—or we must be GOVERNED *somehow*—either by RULE, as a husband in his house, where all acknowledge his authority; or like a wife in her family, who SWAYS by influence, and holds her limited power by perpetual attention not to disgust by its too rough exertions. Despotic sovereigns are obeyed as the *man* in this case:—limited monarchs are contented to carry every point as a woman in her circle,

And win their way by yielding to the tide,

only adopting skill instead of strength. Norden tells us, in his account of Cornwall, something concerning the Pendre stone analogous enough to our GOVERNMENT here in Great Britain.

“ It is (says he) a rocke upon the toppe of a hill near Bliston, on which standeth a beacon, and on the toppe of the rocke lyeth a stone, three yardes and a haulfe long, four foote broad, and two and a haulfe thick ; and it is so equally balanced that a touch may move it, whereof I have had true experience. Yet whereas a man with his *little finger* can easily stirr the same, the strength of many men cannott ever move it or remove away.”

If therefore people fancy there is something great in refusing to be awed by majesty, or RULED by power, let them at least, like their own huge and rugged masses of stone in Wiltshire and in Cornwall, shew themselves easy to be SWAYED with a soft touch and gentle hand, nor complain alike of influence and of authority ; since we see clearly that some GOVERNMENT is necessary to every country : and how society is carried on where all will bear RULE, and none will suffer it, a neighbouring nation shews. Let ours take warning from a dread example, reflecting that these monumental stones would not have stood so long, had not their balance been so nicely kept. The venerably ancient, the almost self-existent rock of royalty may yet, as we see, be at length destroyed by mean but
long

long continued efforts to undermine it ; though, when it splits, insulting curiosity is wounded by the fragments, and calm spectators lie crushed beneath its fall : while these apparently works of art, as Bryant judges from their repetition, must, when *they* sink, drop all at once together—so closely united are the sustainers and sustained.

RURAL AND RUSTIC

MUST necessarily seem synonymous to foreigners, who see them used perpetually for each other in our best authors—or think they do—because the words are commonly appropriated with a selection exact enough. England, say we, affords more situations that one may justly term RURAL, than any nation or country in Europe ; for in France, Italy and Germany, at least, you are always too near, or too far from a great city ; so that the prominent features of every landscape exhibit either wildness approaching to barbarity, or else cultivation resembling a garden more than fields ;—whereas in Great Britain, where opulence is more diffused, and knowledge less concentrated, Nature accepts the character of individuals, and every place possesses some agreeable ornaments which tend to its embellishment—though no spot is by the accumulation of such ornaments made more splendid than beautiful. RURAL elegance is the pride and pleasure of our happy

PY

py island, whence RUSTIC grossness and rough scenery are so nearly expelled, that you seek for them in vain at a great distance from the capital, among the lakes of Westmoreland, or along the sea-coast of Devonshire. Whence our fastidious travellers, perhaps,

Tir'd of the tedious and disagree'd good,
Seek for their solace in acknowledg'd ill,
Danger, and toil, and pain.

GRAHAM'S TELEMACHUS.

We climb the Alps, in Switzerland and Savoy, or journey round the Hebrides in search of contrast and variety, delighting to penetrate the hidden recesses of Nature, and

Call her where she sits alone,
Majestic on her craggy throne.

Such views indeed produce magnificent ideas in the mind, but they are ideas of God, not man. *He* always seems debased on such a theatre, and, to say true, generally acts his part upon them with RUSTICITY enough: while foreigners are often heard to admire our peasantry both in the north and west of England, each with his watch, his little shelf of books, trimmed hedge, clean shirt, and planted garden; enjoying that RURAL simplicity, and elegant competence—glory of Britons!—great and enviable result of equal laws and mild administration!

Let them remember then those laws, those rights,
That generous plan of pow'r deliver'd down
From age to age by their renown'd forefathers,
So dearly bought, the price of so much blood.

ADDISON'S CATO.

TO SAUNTER, TO LOITER, TO LINGER, TO
 DELAY, TO BE SLUGGISH, DILATORY,
 AND TEDIOUS.

UNPLEASING qualities variously expressed by all these verbs and adverbs, which are nearly though not closely synonymous.—We apply some of them to persons chiefly, and some to things.

What plagues, what torments are in store for thee,
 Thou SLUGGISH idler, DILATORY slave!

says the Turk in Johnson's Irene. He had indeed an aversion to such people amounting almost to antipathy, though he considered himself among the number, and passed his life in forming and breaking resolutions of active diligence. He said that the verb SAUNTER came originally from *Sainte Terre* the Holy Land; for that in crusading times, when a fellow was found LOITERING about, unable or unwilling to give account of himself and his designs, if asked whither he was going, the usual reply was, *à la Sainte Terre*: and from that cause, people who LINGERED about a house, trespassing upon that hospitality which in such days was with difficulty refused, were called by corruption *Sainteterrers* and SAUNTERERS. DELAY, meantime, is a word that may often be used in an excellent sense as a part of policy and military skill: witness the conduct of Fabius, who we are told
 saved

saved Rome by procrastination, and drawing out the war into length; fatiguing his enemy and wearying the patience of troops, who fighting in a foreign land need no enemy *but* patience for their utter extirpation; while those who die can never be replaced, and every village affords refuge for the assailed, and ruin to the assailants.

Fortune, in great matters as well as small, resembles the market: if you can wait a while the price will fall. That DELAYS are dangerous is on the other hand no false proverb: but the meaning *here* is, when you come to the moment of execution, do quickly that which you have considered leisurely; for as the motion of a boy's top turned swiftly round appears to stand still, so no secrecy can be ever comparable to celebrity in business. That arrow is surest to hit the mark which is most suddenly and swiftly short.

I saw a pretty quibbling epigram once upon a man whose name was *Baddeley*, and who owed the writer money, if I remember:—it ran thus:

DELAY is bad—and I may say,
There's nought but bad in *Baddeley*.

SEDITIONS, TROUBLES, FACTIONS, DISTURBANCES,

ARE nearly allied certainly, yet not quite synonymous; for TROUBLES spring up many times

times in states from causes not easy to cure—as tedious wars abroad, which causing heavy debts at home, produce distress from mere inanition, like the alkaline fever brought on a human body by too long abstinence from food. There are likewise TROUBLES enough from repletion, when ill humours are afloat. But nations not kept ignorant of the disease or remedy, will be little subject to DISTURBANCE, even from the worst of these causes; having learned from knowledge of past ages, or experience of present, that unless the state is intrinsically poor, and so enfeebled from loss of commerce that it can with difficulty restore itself to health and vigour, or suddenly offended by innovations, 'twill not be easy to excite SEDITION among the common people, who are always more disposed to quiet than their agitators expected to find them; slow to move, although powerful when once set in motion; and ever more inclined by nature and custom to obey the King *de facto*, than any newly sprung-up body of nobles, or self-created demagogues delighting in confusion, in which our enlightened commonalty see far off that they shall only be made instruments of advancement to fellows no better than themselves, who for the purposes of FACTION climb on the shoulders of the people to reach at and destroy the King's prerogative. A monarch is safe against all such, however, while he possesses the good-will of his common people; and every child's Pantheon can remind us, that when the inferior deities, nobles

nobles of the sky, made a factious combination to bind or confine Jupiter, Briareus came in with his hundred hands (meaning the multitude), and unloosed every knot. But although a state nicely balanced is least subject to serious DISTURBANCES of any other, it may naturally be obnoxious enough to petty TROUBLES, as winds are always highest when the sun is in Aries or Libra, and EQUINOCTIAL tides are proverbial.

Let not our neighbours fancy, however, that such wear out our state. Opposition is exercise, and contributes to the long life of a mixed government; and those who take pains to convince us that every brisk gale must needs end in a hurricane, lie under a physical as well as a political mistake. The dead calm that precedes such a convulsion of nature, or of civil polity, is the dreadful symptom, the signal for experienced pilots to draw in all the sails, and collect close together, that so the tempest's fury may be spent in vain.

SENTIMENT, THOUGHT, NOTION, OPINION,

ARE nearly synonymous in books, but not in talk, where the first has of late usurped a wider dominion than our tongue regularly granted. We say in good strictness, how 'twas our firm OPINION till last week, that our old friend Ruggiere had more THOUGHT in him, and better

fer NOTIONS both of honour and propriety, than thus to betray his SENTIMENTS at the request of a paltry creature, who courted him out of them for interested purposes alone—a mere self-lover, who would willingly set any body's house on fire for the sake of roasting her own eggs.—This example, however, is exceedingly imperfect. A lady of delicacy is now called, I know not why, a lady of SENTIMENT; and a person who, as Addison's Sempronius says of Cato, is grown by being long listened to, *ambitiously sententious*, has been of late derided by the appellation of a man of SENTIMENT—in allusion, as I suppose, to Mr. Sheridan's play.—Favourite dramas have, among the English, a temporary influence over language that would amaze one. The Duke of Buckingham's Rehearsal drove out of fashionable company the silly phrase of *Egad and all that*; and I have been told that Dryden's Sir Martin cleared the elegant tables of their then favourite intercalation *In fine, Sir*. New ones meanwhile spring up every day, like these, dully to take their turn and be forgotten, to the no small incumbrance of conversation, and fatigue of one's ear; for living, as Collins said, under the dominion of a word, whether SENTIMENT, or *rage*, or *bore*, or *pledge one's self*; or whatever absurdity determines choice, must surely be a despicable mode of proving our good breeding, which rather consists in the art of banishing such pedantry than inviting it. Indeed the pedantry of a drawing-room is no less offensive

offensive than that of a college, or an army coffee-house, or a merchant's compting-house; —all are tedious and disgraceful, and should be swept away. Let the players set the example, and, by reforming the despicable cant of their green-rooms, shew themselves fit to mend the foibles of the age.

When the old poet Maynard came to Paris a little while before his death, whatever he said one night almost when his friends and he met at a tavern, some or other of them cried out, *Ce mot la n'est plus en usage*. Wearied at length with their fashionable criticisms, he called for a sheet of paper, and wrote these verses upon it *impromptu*:

En cheveux blancs il me faut donc aller
Comme un enfant tous les jours à l'école;
Que je serois fou d'apprendre à parler,
Lorsque la mort vient m'ôter la parole!

How senseless were I to be carried along
In grey hairs to your new modish school!
Sure death would a day sooner palsy my tongue,
Should it prove me so errant a fool.

SIGNS, PICTURES AT SHOP-DOORS, MARKS,
TOKENS, PAINTED NOTICES THAT
SOMETHING IS SOLD WITHIN.

THE first is the popular word for what the others rather describe than express. Swift says somewhat hastily, that wit and fancy are not employed

employed in any one article, so much as in the contriving of SIGNS to hang before houses. I rather think that it requires some wit and fancy to explain the meaning of many yet unintelligible ones; though the Spectator, and since him the Looker-on, in a paper suggested by a friend, have thrown much light upon the subject; a very trivial one to people like that friend capable of benefiting literature by things of greater importance.

In the thirty-second number of the last-mentioned paper, however, we first are informed that 'tis to the heraldic distinction of the neighbouring noblemen that we are obliged for the multitude of monsters—as the Red Lion, the Black Swan, Blue Boar, &c. a Swan fable, a Boar azure, a Lion gules, &c. being the coat armour of some man of consequence in the neighbourhood. This is so true, that the Harcourt Arms, the Pembroke and Marlborough Arms are even now hung as SIGNS in the vicinage of Blenheim, Wilton, or Nuneham. The Green Man is however an exception: he is I believe an allusion to Bold Robin Hood; and if the size of the picture admits, Little John is commonly visible in the perspective. The Two Maidens at or near Kennelworth, one with a red rose, and I think dressed in pink too; the other with a white rose, are apparently the Princesses Mary and Elizabeth, set up by some wise fellow, who resolved to entertain the partisans of both families at his house,
if

if possible. SIGNS and TOKENS of every sort, however, are going out, in proportion as literature comes in. Formerly brothers or friends, married and settled in different and distant provinces, sent TOKENS to each other, as proofs of their yet continued existence and welfare; but now the conveyance of letters by regular posts is established, such MARKS are rendered unnecessary. The custom, however, still obtains in Poland, I understand, and is scarcely worn out in Moravia. SIGNS at elegant traders' will very soon be out of custom, I see plainly. Brewers were wont to set up an Anchor or a Peacock, &c. but they are fallen into disuse; and I recollect no SIGN at any banker's now, unless the Three Squirrels still stand in view at Temple Bar; which, from the analogy perhaps between that hoarding animal and a money-dealer's shop, may have been longer preserved than the rest. 'Tis now growing familiar, I observe, to write the Prince's Head, or the White Lion, instead of painting them; and some would certainly be with difficulty represented to the eye, as a Nimble Nine-pence, which was nothing more, probably, than a little coin twirled about as the designation of a gaming-house. The Round of Beef at some cook's shop near St. Giles's tempted Cox the merry dancing-master, of facetious memory, when he saw these words under, Good boiled beef *hot* every day, to rub the top of the *h* out, so that it stood thus, *not* every day; and the

the people did not know where to apply for their dinners; so looked them out another place for that purpose.

Pious SIGNS too, as the Lamb and Standard, from a verse in St. John's Apocalypse; the Dove and Mitre, which still remains at Hereford; with the Nun and Crucifix, &c. wear out every day, as religion grows more delicate and less fervent among us. The Hare running over the Heads of Three Nuns, which used to stand at Charing Cross, was manifestly nothing more than bad spelling. Nuns of some religious orders wear a HAIR cloth or cilice next their skin, for purposes of mortification, and this article was sold at the linen-draper's, who furnished the whole of their dress; but the practice growing obsolete, I suppose, and the idea still continuing of some connexion betwixt a nun and a HAIR skin, they thought it a HARE skin, and set up the figure of that animal accordingly.

Enough on this synonymy of SIGNS and MARKS and TOKENS at *shop-doors*, whence they will soon be banished, I believe.—Under the article SYMBOL much will occur of serious matter SIGNIFIED by visible FIGURES, MARKS, and TOKENS.

SILLY, IGNORANT, SENSELESS,

ARE not synonymous, except in the mouths and opinions of such as are SENSELESS by nature,

ture, or IGNORANT with regard to language. Dr. Johnson used to say, and I have read it recorded by some of his biographers, that the heaping loads of literature on a head unfurnished with the præcognita of knowledge, a SENSELESS soul, as he often called such people, was like setting diamonds or other precious jewels in lead, which could but obscure the lustre of the stone, and make the possessor ashamed on't.

Had he lived in Italy, this observation had been lost; for as among our countrymen may be found many men of very mean and limited powers, who yet are excellently taught, and for that reason far from IGNORANT, although SILLY enough on occasions where no science comes in play, and matters of mere common sense are made the subjects of conversation—so in Italy, where little cultivation is thought necessary, 'tis exceedingly rare to hear a gentleman or lady disgrace themselves by a SENSELESS or weak manner, either of acting or of speaking, however IGNORANT they may prove of what we English consider as almost indispensable literature—the knowledge of our own tongue, for example, and so much of geography as may keep us from being told impossibilities, and then laughed at. An instance will contribute to explain my meaning, in these positions:

The Spanish ambassador to our court in Charles the Second's time was accounted, and justly, a man of large capacity, deep political thinking,

thinking, active in business, and, in a word, far too cunning for our thoughtless monarch's counsellors to cope with; but although nothing less than SILLY, he set those o'laughing at his IGNORANCE to whom he was himself superior in parts and judgment, when the Royal Society being desirous of putting in practice Torricelli's experiments, thought the Peak of Teneriffe a good place to prove their efficacy, and deputed two members to solicit from his excellency letters of recommendation for the Canary Isles. The ambassador meantime, never doubting but that their intention was to fetch away wine, not knowledge, enquired what quantity they proposed bringing home; to which when the deputies replied, that their business was only to weigh the air upon the mountain's top, he drove them from his house like madmen, and ran himself to Whitehall, crying out that some crazy Englishmen had insulted his avocation, and begged permission to weigh the air in his master's dominions—as if such things were possible. Charles and his brother, who were no mean philosophers, concealed, from good breeding, their contempt of this IGNORANT Spaniard; but the impossibility of weighing air soon became a hack joke among the courtiers to divert the king in private. But why look so far back? An intelligent nobleman from the Continent asked me not more than seven years ago, where that Mr. *Londini* lived, that made so many and so good musical instruments, particularly the

piano e fortes, which always bore his name in front. This was being somewhat behind hand with the rest of mankind, no doubt, yet was there no intellectual weakness discoverable, but the contrary; and a man less SILLY OR SENSELESS than he have I not often known.

Of English simplicity combined with sound learning, numberless examples crowd about one's remembrance, and press for the place of distinction. The first that presents itself is that of a gentleman eminent for classic knowledge, a capital orientalist, and a person to whom the last related story will be most welcome if he reads it. Returning from India once, he shewed me a curious gem given him by some prince of the country, its colour a rich heavy green, its thickness astonishing, and the degree of transparency visible in so solid a body—wonderful. I admired its uncommon beauty and value, and lost sight of the possessor for three or four years; at the end of which time chance threw us once more into the same assembly-room, but in a different part of Europe. I hoped his gem was safe. Oh yes! replied my countryman, 'tis cut into a ring now, and has half ruined me in paying for the instruments it broke during the operation; for, continued he, 'tis very near a diamond itself: but we split it up at last, and I made such a jeweller—naming him—engrave a figure on it, that it might be *interesting*. What figure? said I anxiously. Why, 'faith, madam, I cannot tell; I have
scarce

scarce looked at it since; but it was what the goldsmith thought proper—for there should be something on a ring, you know. Was not this conduct and mode of reasoning SENSELESS? Doctor Johnson's story of a young woman he once knew, who laid by the bones off her own plate at dinner, when she had been eating chicken, to feed a friend's horse whom she expected to call in the evening, used to furnish us matter of dispute. I thought her an *idiot*, while he contended that she was only IGNORANT of what a milliner's 'prentice had no means of knowing. She did not betray symptoms of folly in her business, said he, nor yet dream of laying up oats and hay to feed the lap-dog—however she might mistake the nature of an animal who came little in her way, and might be carnivorous for aught she had opportunity to observe. Something however must, I believe, have been radically and from the beginning defective in a mind so SENSELESS, that it could not at the age of twenty years procure to itself better information than this.

TO SLIP, TO SLIDE.

THESE verbs are so very closely allied, that foreigners will be in perpetual danger of choosing the wrong; yet like reason and instinct, as Mr. Pope says, they are

For ever separate, yet for ever near.

The synonymy is by no means exact, and those who are not attentive may be easily led to *SLIP*, or to make a *SLIP*—for so a slight error is often called in English: but should you in that very case say such a person has made a *SLIDE*, all would laugh; only because in figurative language the last word is seldom used in a bad sense; and though Thomson does bid the ladies take care of their *SLIDING* hearts oddly enough, it would not be borne in conversation. In its direct sense too, natives know instinctively the quantity of meaning each word bears, and the most illiterate mother bids her little boys take care not to *SLIP* down, when they go purposely *O'SLIDING* on the ice: although she may not have seen the French epigram upon some young men skating:

Sur un mince crystal l'hiver conduit leurs pas,
Le precipice est sous la glace :
Telle est de nos plaisirs la legere surface,
Glissez, mortels ! n'appuyez pas.

Thus o'er the dangerous gulf below
Is pleasure's *SLIPPERY* surface spread ;
On tender steps with caution go,
They soonest sink who boldest tread.

And 'tis no incurious or useless reflection to observe how from this uncertain operation—this *SLIPPING* of one smooth body over another—the study of mechanics has found out the secret to draw our most infallible and perfect method of gauging, measuring, &c. without any assistance from compasses; merely by the *SLIDING*
of

of one part of an instrument against another—while the *superincessus radens*, in Everard's famous machine, gives the answer on a marked rule to men no way skilled I suppose in mathematics; a common exciseman being able to tell upon inspection the contents of a cask of whatever magnitude, to an exactness that would puzzle a philosopher. On these occasions wonder is the natural consequence of inexperience, nay, the proper consequence; for blockheads only will fail to be surprised when they see an effect produced without an apparently adequate cause. And here, although I may justly be charged with *shifting* my ground and SLIDING away from the subject, I cannot forbear relating a story, which, if it has not already got into print, may serve to show the just amazement of savage nations at European ingenuity.—An English gentleman walked into the woods of America with a friend, taking as a guide with them however an Indian youth. In the course of the day's amusement they separated, and one of them finding some curious fruit or berries, sent them to his companion by the lad, with a note of their number traced by his pencil on a bit of paper. Some being lost on the way, he who received the present reprimanded the bringer for eating or losing them, and drove him back for more. The gentleman sent him again with the number marked on the note, which proved the boy had played the same trick with this second parcel as with the first, and procured him
a new

a new scolding. The Indian now fell on his knees, and kissed the paper; which, says he, I found out was a witch or conjurer the first time;—but now he has proved his power supernatural indeed, because he tells *that which he did not see*: for when I flung away these last berries for experiment sake, I took care to *SLIP the note under a stone*, that it might not know what was passing.

SLOPE, DECLIVITY.

MANKIND having observed, no doubt, how beautiful nature is in her spontaneous undulations; how graceful is the SLOPE, and how elegant the DECLIVITY; thought they would embellish their inclosures with artificial imitation of such charms, and contrived the terrace built upon a SLOPE in the very early days of building and horticulture. Semiramis's hanging gardens are an instance of this amusement's antiquity; the *glacis* in fortification affords daily proof of its usefulness, while the *slippery* turf betrays the assailants to their ruin, and well deserves its *name*; which should not be confounded with that of *counterescarp*, this last relating merely to the pointed shape or form of the *glacis*; and is taken from a woman's shoe, or clog; *contra scarpa*. So fashionable were these acclivities in our own pleasure-grounds, forty years ago, that we find Pope ridiculing them in his admirable Epistle upon Taste:

Aud

And when up ten steep *slopes* you've dragg'd your thighs,
Just at his study-door he'll bless your eyes.

Such perverseness was well exploded; and a more pleasing though less elaborate imitation of nature called in to supply its place. The *Ifola Bella* upon *Lago Maggiore*, notwithstanding, owes its peculiar beauties to a similar construction of terrace and turf-ascent; nor can any disposition of ground produce an effect equally striking and lovely—so certain is it that we should

Consult the genius of the place in all;

nor hastily condemn an ornament, which, though incapable of embellishing one spot, may yet increase the elegance of another:—the less hastily should we condemn this, as it is generally thought a line laid

SLOPING OR OBLIQUELY

MAY be considered as more beautiful *per se* than a straight one. We leave the waving or curve line, emphatically acknowledged, since Hogarth's time, as the precise line of grace, out of the question; indeed necessarily, because though SLOPING it is not OBLIQUE.

EXAMPLE.

The sun's path (as the Zodiac is popularly called) describes that eminently perfect line
whose

whose curve is considered by Hogarth as essential to true beauty, whilst the angle that line makes with the equator is justly called the OBLIQUITY of the ecliptic, which some authors—Chevalier de Louville in particular—wish to believe diminishes perpetually.—Had his calculation of half a minute lost every fifty years been exact, however, our sphere would have been no longer an OBLIQUE one; and we who inhabit the temperate zones would no longer have experienced the inequality of nights and days.

SLY, ARTFUL, CUNNING, CRAFTY, INSIDIOUS,
KNOWING.

THESE odious adjectives, alike descriptive of one mean perfection, are surely not far from an exact synonymy. Yet the truly ARTFUL man, whose long practice makes him an adept in the crooked paths which lead to the temple of this left-handed wisdom, will not only be CRAFTY in his deep-laid designs to arrive there, but cunning enough to conceal his intention of starting at all, and INSIDIOUS to catch and overthrow his competitors in the race, by keeping at a distance perhaps, and watching the others' fall with what Milton so finely terms SLY circumspection, when he describes Satan as the original inventor of these qualities, found by him efficacious to obtain our first parents' ruin.

Those

Those who by legerdemain best pack the cards, however, are often most unskilful at the game; and I have read in some old English author, that the CUNNING fellow's mind is like an ill-built house; full of convenient closets, and secret passages, with excellent back-stairs; but never a good room or handsome entrance.—Doctor Goldsmith, in his charming Vicar of Wakefield, says, the KNOWING one appears to him the foolishlest blockhead of all, when his life and system come to be reviewed: He tricks his honest neighbour once o'year at the fair, yet is always himself leading a life of anxiety and escape—dying at last probably in some prison; while the farmer he cheated grows rich, and happy, and fat, and gives good portions to his family, without having used any arts but industry, or studied inventions except how to pay his debts punctually, and buy goods at the best market. The word KNOWING is however a vulgar one, as it belongs to a pedantry in use among gamesters, horse-jockeys, &c.

SNEAKING, CROUCHING, SERVILE; MEANLY
OBSEQUIOUS.

IN these synonymes, as in some few others, we shall find that although the words of classic derivation are neatest and most elegant, the Saxon ones carry a stronger energy and bolder expression.—Pope chooses the meaner word for
that

that very reason, in his poem to Lord Oxford, where he says,

When Interest call'd off all her SNEAKING train,
And all the oblig'd desert—and all the vain.

SERVILE would have been too soft to express his just indignation at a conduct experienced by many people besides Harley, the nation's great support, as the poets delighted to call him. Many sentences, meantime, might be contrived to call these adverbs very close together without imputation of tautology, were we to say that those SNEAKING half-neglected flatterers that cling round all who have either fortune or power, hoping by MEAN OBSEQUIOUSNESS to obtain their favour, are ever first and likeliest to carry their SERVILE talents to another house, when they see *that* shut up, which once was open to receive and entertain them as friends. He too who frights a whole family by his vehemence, and tyrannizes over a sickly wife, and poor dependant sister, who marrying ill in her early youth came back a widow in five years, with two babies destitute of provision, and is forced to cultivate a CROUCHING temper, to procure from this wretch a precarious subsistence—is probably, when you have followed him to another table, the most SERVILE admirer of some haughty demagogue, head of his party, who

Bawl for freedom in their senseless mood,

as Milton says; and, while they exert the severest discipline in their own families, profess an ardent love of liberty; desiring, however, as it should seem, nothing much more or better than the power of exerting rough *rule*, though they will not submit to endure even the gentlest *sway*.

SOIL, EARTH, GROUND,

ARE not synonymous. We say the wisest man now on EARTH, not on GROUND, because we mean of the whole EARTH collectively when speaking thus in hyperbole. Yet foreigners will immediately recollect Pope's verses, which run perfectly right too, as contradictory to my assertion:

Led by her hand, he saunter'd Europe round,
And gather'd every vice on Christian GROUND.

Here, however, is no contradiction; 'tis hyperbolic certainly, but the GROUND is pointed out. When we say, Such a country is our native SOIL, 'tis always half in a figurative sense, as if we GREW there, and could not, like some vegetables, bear transplantation. The word is peculiarly energetic in the mouth and from the character of Eve, whose inexperience calls forth all our tenderness, when she exclaims,

Must I then leave thee, Paradise!
Thee, native SOIL!

Those

Those who are speaking with agriculturists will observe, that *SOIL* is the word in use when we describe the nature of its two synonyms, improperly so called: but they who pay just attention to man's original and proper employment, know that when they till the *GROUND*, various kinds of *SOILS* are presented to their examination, among which that we call loam is supposed to possess the properties of real and genuine *EARTH* above all the rest; and 'tis observed, I think, that the *superstrata* are commonly most excellent in hot countries, the *substrata* in cold.

SAXONY, so named perhaps from its numerous and beautiful precious *stones*, though lying north, contains a wonderful quantity of *phlogiston* below, to compensate for those clear frosts which pinch the surface of the *EARTH* in that district; and one of the brightest gems I ever beheld was found in a much colder climate still—*La Terra di Labrador*. This curiosity was shewn me in the Emperor's museum, where the gentleman who accompanied us about, took the kind pains to inform me of the fact and reason; saying, he doubted not but the *SOIL* there, meaning near Hudson's Bay, might by dint of cultivation produce much riches; and what I shall have the honour to tell you concerning France is (continued he) worth your remembering—that where the superficies of the *GROUND* is so fine and fertile, the *substrata* deny all reward to the toils of us *deep* fellows,
in

in a manner not to be credited but by those who are skilled in the nature of EARTH and its various properties: the reason, he added, at least the immediate reason, is want of necessary phlogiston. If our good German friend be now alive, he may delight to draw a parallel from the SOIL to the minds of these Frenchmen, and kindle in himself a hope, that their fire, lying all near the top, may soon blaze itself away; while the concentrated warmth of Austrian courage will long be likely to invigorate their measures, their country, and its inhabitants, as the steady heat of collected embers is seen to remain long after the flame is consumed.

SOURCE, SPRING, FOUNTAIN, WELL,

ARE not synonymous to the naturalists, though nearly so in conversation. We call those FOUNTAINS, however, which play so beautifully before St. Peter's church at Rome; and the extraordinary water which takes fire with a candle at Broseley in England, we call the burning WELL. The hot SPRINGS at Bath meantime, and the mineral ones at Aix la Chapelle, are justly famous; while we join in observing how strange it is, that so great a river as the Nile should flow from a SOURCE scarce discoverable by travellers. SOURCE and SPRING are used figuratively too with great familiarity, but we don't say WELL at all, except in a positive sense;

sense; and though we agree that our King is the FOUNTAIN of honour, I recollect no place where the other word admits of such usage.—SOURCE of my life, and SPRING of all our actions, are common figures in discourse as in writing.

STYLE, MANNER.

I HAVE read somewhere a pretty observation, that to write a good STYLE must have been originally as coarse and as pedantic an expression, as we now think it, when a rough man, instead of praising Cramer's taste and skill, says *he plays a good fiddle, or plies his stick to a miracle*;—for the STYLE was once the *instrument*; and I doubt not but there may be still many a reader at Bristol, who delights to think how Miss Hannah More *is a fine lady at her PEN*, upon the same principle; while wits and scholars and critics are admiring to see such valuable thoughts delivered in so admirable a STYLE.

There is however a MANNER distinct from STYLE in every art, so far as my weak sight can penetrate into their arcana: something like the differences in natural history, where the animal of one kind is resembled by some particular creature of another—which is, notwithstanding that resemblance, referred yet to another class. Johnson's STYLE, for example, is my Lord Bacon's; but he caught a shade of Brown's MANNER in the expression. 'Tis well known that

Teniers

Teniers possessed a *STYLE* of painting all his own, while endowed with a peculiar power of imitating almost every other painter's *MANNER*; whilst, in music, daily mistakes are made by those who flatter themselves they are composing in the *STYLE* of masters, whose *MANNER* only, and perhaps the worst part of that too, is all they have obtained. Singularities are soon picked up even by the most cursory observers, if very prominent; and numberless have for that reason been the parodists of Johnson, and the imitators of Sterne; whilst Young retards counterfeits by his difficult and angular sharpness, and Swift eludes them by his smooth and voluble uniformity. In modern times, at least during these last few years, the literary contest between Della Crusca and his admirers filled the newspapers, magazines, &c. His clustering garland of ornamented diction pleased so well, that artificial flowers sprung round us on every side, till the temple of Flora was opened in vain, for none would go in.

Diffusion and diversity delight from the idea of abundance which they convey;—but if there be not a portion of thinking sufficient to invigorate such expanse, it must of necessity disperse, and dissipate its perfume in the air. Evaporation would mend the *STYLE* of Della Crusca, as cold condenses the virtue of rich wines, by freezing all the aqueous particles, and leaving the noble liquor untouched and pure—a cordial in the heart of the cask. Such chymistry would,
however,

however, ruin his counterfeits; they would turn all to iced water, and that water dirty when again dissolved.

SULLEN, AUSTERE, CHURLISH, SOUR, SURLY.

THIS unpleasing synonymy should not be dwelt on—but that our foreign readers will be apt to say, An English writer ought not to have passed over lightly, qualities so descriptive of her country manners; and to this charge I wish not to plead guilty. Meanwhile the words are really not synonymous. We say a **SULLEN** girl when young, is likely to end her days a **SOUR** old maid; and that a **CHURLISH** boy, who eats his apple behind the door, refusing a share to his school-fellows, gives intimation of being at the close of life, either an **AUSTERE** father, if he marries early, or else a **SURLY** old bachelor, if he never marries at all.

So certain is it, that even in the mere conversation use of these words, both age and sex may be faintly discerned at a distance. Tempers of the kind here described are likewise attributed to Englishmen in general, not without reason, as our national character is well painted under the name of our great minister Cardinal Wolsey, by Shakespeare, who says he was

Lofty and sour to them who lik'd him not,
But to such friends as fought him—sweet as summer.

The

The nation too collectively, as a nation, does I fear lean towards a rough and sour disposition, like their indigenous fruits the bullace and the crab apple. Industry ever feels a sort of pleasure in its acquired right to be *rude*; and plenty produced by artificial means produces fastidiousness not observable in countries which owe their opulence *immediately*, not *remotely*, to Heaven. They are for that reason disposed to sensuality, but with gratitude: we grow **AUSTERE** and thankless: they think too much with Mr. Pope, that *'enjoy is to obey*; and they practise little obedience except to that agreeable precept. We find fault even with the enjoyments we possess, and delight most in those who condemn the very luxuries we cannot endure to relinquish.

SUSPICION, JEALOUSY,

ARE not synonymous, while women still consider the latter as half a compliment, the former as a cruel and heavy offence.

Oh fly! 'tis dire **SUSPICION's** mien;
 And meditating plagues unseen,
 The forceress hither bends;
 Behold her hands in gore imbrued!
 Look how her garments drop with blood
 Of lovers and of friends!

But we need call no help from poetry to express abhorrence of a **SUSPICIOUS** character,
 F f while

while few things touch one more tenderly in life, or its best representative the theatre, than a generous unsuspecting character wrought up to JEALOUS anguish.—Osmyn and Othello, as I have seen them both exquisitely acted by Mr. Barry, carried away much of our compassion, I remember, from Zara and Desdemona;—and this is so true, that misers—meanest of mankind—are notoriously most disturbed by base SUSPICIONS; while they find it perhaps most difficult of comprehension how any reasonable mortal can confess himself weak enough to suffer pain from so empty a cause as that of JEALOUSY. Again, it were perhaps too hard even for the gentlest philanthropist not to feel some little pleasure when he sees the SUSPICIOUS fellow over-reached, while few hearts are callous to the torment produced by JEALOUSY in a feeling temper; and Metastasio says well, that

Chi ciecamente crede
Impegna a serbar fede;
Chi sempre inganni aspetta,
Alletta ad ingannar.

He who blindly trusts will find
Faith from every generous mind;
He who still expects deceit,
Only teaches how to cheat.

SWEARING,

SWEARING, CURSING, PROFANE OATHS IN
DISCOURSE,

FORM a horrible and hateful synonymy; yet although this unaccountable sin, this sin without temptation, since no appetite is gratified, or hope enlarged by it, obtains in every Christian country, although unconnected with power, pleasure and riches, the three grand seducers of mankind, we may safely assert, that ours is least infected with it of any country I have travelled through; in each and all of which such PROFANE phrases, whether OATHS or not I cannot say, are so exceedingly frequent, that one's heart hardens into a disregard of them at last. Words so strange and shocking are they too, that our veriest blackguards would shudder at them; and I once saw an old rascal stand in the pillory at Charing Cross, with a label, on which was written *Blasphemy*, over his head, for having used an expression familiar in the streets of Naples and of Rome as our English G—d—in those of Westminster or Southwark. With this bitter mode of CURSING our neighbours on every trivial offence, foreigners justly reproach *us*; while *they* terrify their hearers by calling the most fearful imprecations upon the blessed saints, angels, deceased martyrs, &c. for not protecting them from ill fortune, or for not procuring them some good, of which they seem so very little deserving. When I have re-

proved an Italian servant for such blasphemous folly, the answer has been commonly, Oh, I am a Venetian, or I am a Neapolitan—we all do so; and one fellow told me this story for a truth:—That his friend, a postillion from Naples, having two grave gentlemen in his chaise, Priests I believe, they promised to pay him double if he would not SWEAR. The bargain was complied with, and some miles were travelled, when they perceiving he could hardly sit his horse, asked if he were ill:—Ill! dear masters! says the man, to be sure I am; have you endeavoured to burst me with passion, and do you ask what ails me? Give me permission but for *one* round OATH, and I shall perhaps recover.—They gave leave laughingly.

And *now*, cries the fellow, may every blessed soul since Adam's time, my own father's in particular, be plucked from Heaven, and plunged in everlasting torments! The journey was then continued.

Meantime it appears, that solemnity of asseveration goes fast out of fashion upon the continent. Justinian, who instituted the famous code, instituted likewise the custom of SWEARING on the Evangelists; and said on that memorable occasion, that when that practice should be changed or slighted, confusion would ensue in the Christian world. France has got rid of the custom, and confusion does seem to come forward with hasty strides.

SYCOPHANT,

SYCOPHANT, PARASITE, INFORMER.

WE are always told, and truly I suppose, that the first of these words was originally a name bestowed on a government runner at Athens, where the duty on figs being easily eluded tempted rascally INFORMERS to make a merit and a profit of their discoveries; the word SYCOPHANT being derived from two Greek words indicating a person who laid an information against his neighbour for exporting figs, in a time of scarcity, contrary to law.—The Romans however, from whom we had it, used it our way, as synonymous to flatterer and PARASITE, I think. The modern Italians call such a fellow *Cavalier del Dente* humorously enough; and Martial seemed to know how those fellows lived in his day, as exactly as Doctor Goldsmith described them fifteen or twenty years ago. I remember, however, when they were much more frequent and common in our country than at present, and known at every great English table by the style and title of *Led Captain*. General independence, and a broader state of equality, make such creatures grown rare in a commercial nation, except in districts remote from the capital; and it will shortly be considered perhaps as the province of antiquarians to explain the derivation of this last term, though it lies no deeper than this:—At the close of Queen Anne's wars, our armies were disbanded,

banded, and the officers turned loose upon the world, where some fastened on their own, some on their neighbour's families, and every man of large property had a *captain* who lived with him in a state of convenient friendship—to be taken or left at pleasure of the master, like his *led-horse*; and thence came the phrase.

SYMBOL, TYPE, EMBLEM, FIGURE, SIGN,
IMPRESE, DEVICE, &c.

THE first of these words seems best adapted to conversations upon ancient literature. We say the Egyptian Hieroglyphics were *SYMBOLS*, sometimes of the things they meant to bring before our minds, sometimes of those things' virtues or attributes—becoming by this means both picture and character; the first exoteric, for all to understand; the second esoteric, intended for the use of scholars only. *TYPES* are seemingly more shadowy than *SYMBOLS* are, on one side—yet less so on the other. The brazen serpent was a *TYPE* of our Saviour's crucifixion, and of its immediate benefit to those who look up to it with faith, wounded by the fiery serpent, but wounded in vain.—The sacrifice of a lamb without blemish was *TYPICAL* in like manner of our redemption by the blood of Jesus; and perhaps it may one day be found—for *TYPES* are no *TYPES* till what they prefigure is embodied by time—that Christ's injunctions to prevent his apostles struggling for the highest places

places at a feast, meant to contain a TYPICAL shadowing out of what is now realizing among the churches they founded, where 'tis methinks somewhat loudly said to the once haughty Romanists,—*Give this man place*;—and they do actually and literally *begin with shame to take the lower room*. Of EMBLEMS sacred and profane there is no end; every prayer-book exhibits the ox, the eagle, the man, and the lion, as attendants on the four Evangelists; nor does even a sign-painter or a house-painter in London neglect, when he sets up Saint Luke at his door, to place the ox's head at his right hand—although he may not be aware perhaps, that these animals were originally the old EMBLEMS by which were distinguished the four principal tribes among the Jews; Judah, Reuben, Ephraim, and Dan. These same beasts, beside, we may observe drawing the mystic chariot seen in vision by Ezekiel, chap. i. ver. 10; and Christians adopted them, doubtless, because the same creatures were exhibited in the Isle of Patmos to Saint John, as he tells us—Vid. Apocalypse, chap. iv. ver. 7. The republic of Venice still venerates the winged lion as an EMBLEM of San Marco, but it was from Doctor Johnson that I learned the following verses upon the subject; he said they were very ancient, and very imperfect—but bid me write them thus:

Hic Mattheus agens hominem generaliter implet;
 Marcus in alta fremit, vox per deserta leonis;
 Jura sacerdotis, Lucas tenet ore juveni,
 More volans aquilæ verbo petit astra Johannes.

In

In these latter days the taste for EMBLEMS and emblematical DEVICES, which are all of oriental original, is fallen into decay from the mere propagation of literature, as beacons are useless in a broad noon-day sun: the last I recollect was when the famous witty Lord Chesterfield was sent ambassador to some foreign court, I forget which.—The nobleman *Envoyé de Louis Quinze* at the same place, being called upon for a health, drank that of his master under the EMBLEM of the sun—taken by his predecessor—(The scene of our story is laid at a public feast)—when the Russian standing up begged leave to toast his empress under the EMBLEM of a rising moon. Next came Great Britain in turn; and it was then Lord Chesterfield, though unaccustomed to such DEVICES, shewed his promptness of invention, by saying readily, I'll give you, gentlemen, as my king's EMBLEM, then, *Joshua the leader of Heaven's chosen host, at whose command the sun and moon stopped in the midst of their career.* How ingenious that reply was, and how à-propos, time has shown; it has shewn too, how upon the very Place de Carrousel, so named from the carousals and pageants made by Lewis the Fourteenth in honour of his then favourite mistress Mademoiselle de la Valiere, his hapless successor was hooted, insulted, cannonaded, pursued to death, and suffered though innocent, to convince mankind that the hand of the Lord is not shortened, as says the Scripture. How little does the present day of perturbation and distress,

distress, confusion and perplexity, in Paris, resemble those moments of triumph, when her proud monarch, after mortifying the Pope, and massacring the puritans, sat on his triumphal car, with his new IMPRESE the sun glowing at the back on't; and, dismissing the old Bourbon legenda, *Orbi bonus*, took that which offended all Europe to repeat, viz. *Nec pluribus impar*; and on which Benferade made these verses:

To His Majesty of France representing the Sun.

Je doute qu'on le prenne avec vous sur le ton
 De Daphne ni de Phaëton,
 Lui trop ambitieux, elle trop inhumaine;
 Il n'est point là de piège où vous puissiez donner
 Le moyen de s'imaginer
 Qu'une femme vous fuit, ou qu'un homme vous mène!

Nor Phaeton's rashness, nor Daphne's cold pride,
 Will dare in the train of this pageant to follow,
 Since what hero would venture your chariot to guide,
 What female would fly from our modern Apollo?

And so certain is it that all these gaieties had for their object the diversion of La Valiere, and the quieting her conscience to a temporary repose, that Prior, who was witness to some of them, records in his Solomon many gaudy amusements given by that eastern monarch to Abra, most of which were copies from what he had himself witnessed of the French king's gallantries and glories, when he says

I court her various in each shape and dress,
 That luxury can form, or taste express.

With

With regard to the other two words of our synonymy, SIGNS and FIGURES, most oriental writings, and in particular the Holy Scriptures, are found full of them. The woman in the Revelations, who sits upon a scarlet-coloured beast, is expressly said to be that great city which reigneth over the kings of the earth—a discrimination that could agree only with Rome at that period, chap. xvii. verse 18. This is a FIGURE; so was the Roman eagle in vision to Esdras, book II. chap. xi. and xii. where the republic—with the voice proceeding from her *body* not her *head*—the empire under the twelve Cæsars, and the papacy with triple crown, are clearly FIGURED out and explained. But the rainbow in Genesis is a SIGN promised by God as an everlasting TOKEN that he will no more drown the world; but that, whilst earth remains, seed-time and harvest, and cold and heat, summer and winter, and day and night shall not cease. Vid. Genesis, chap. viii. verse 22; and chap. ix. verse 15. In consequence of this, when Jesus's disciples (Matt. xxiv.) desire to know what shall be the SIGN of his return, and of this world's final destination—our Lord confirms the saying of the Old Testament, and adds—(although he tells them how the *sun* shall be darkened, and the *moon* shall not give her light, with other dreadful occurrences)—that as the days of Noe were, so shall the coming of the Son of Man be; for as in the time of Noe they were eating and drinking, marrying and giving
in

in marriage, till the Flood came and took them all away, so shall it be that our Saviour's second coming will equally surprize and take men un-awares. Now one would suppose *that* utterly impossible, were such truly unequivocal SIGNS as these literally to precede his approach; the world's end must then be apparent to the most stupid of mortals, and believed by the most incredulous: but should these TOKENS be FIGURATIVE and EMBLEMATICAL, should those empires and monarchies who take the *sun* and *moon* for their EMBLEMS be darkened, and diminished, and turned *into blood*: should Mr. Fleming's manner of explaining the judgments upon France be found as ingenious as his calculations have hitherto appeared to be accurate; the *powers from Heaven* may indeed *be shaken*, and all the SIGNS promised by our Saviour himself, his præcursors and his followers, may come upon the earth, and yet his arrival be no less sudden and unprepared for—like a thief in the night—while summer and winter, seed-time and harvest, may yet continue their uninterrupted course; which could never be, methinks, were the third part of the sun to be *literally* smitten, so that the day shine not. But thus have SIGNS and FIGURES been always mistaken; while each predicted event has failed not to arrive, yet each escaping notice at the moment of its arrival; for was it not thus with the Jews upon Messiah's first appearance in the flesh?—Every scripture was exactly fulfilled, but they perceiv-

ed

ed it not—So will it be again—for Heaven and Earth will at length pass away; but one tittle of that book we know will never pass away.

TALE, STORY, NOVEL, ROMANCE,

ARE not synonymous, though very nearly allied. A TALE of late in common conversation seems to imply a short narrative, of which the texture is flight, but the application neatly fitted, and the whole should also be related in easy verse; 'tis superfluous to add that the actors should not be of the highest or upper ranks of life—less still of heroic or fabulous race. Prior has written some admirable ones, but none which exhibit a reach of mind, and knowledge of manner, such as Mr. Pope displays, when, to relieve his readers from a rhyming sermon on the use of riches, he says,

But you are tir'd, I'll tell a TALE.—Agreed. ~

He does then proceed to tell the most excellent, the most captivating to me of all TALES; and often have I regretted that Hogarth did not live to make a series of prints from it, as I well remember my father proposing to him, and his agreeing upon my repeating the verses, which he had never heard till then, but admired the moment he did hear.

A mere STORY is in familiar acceptation always understood, I think, to be told in prose.

Its

Its merit is first a happy choice, plenitude of incident without confusion, and of adventure without gross improbability, because of the old precept *incredulus odi*. Among the crowds of STORIES related for our daily amusement, I know none which possesses these peculiar charms in equal degree with the first volume of Miss Lee's *Recess*. For whether it be, as Doctor Johnson said, that our minds comprehend few of life's possibilities, or whether it be that life itself affords little variety, every one who has tried can tell how much labour it will cost to form a combination of circumstances, or STORY, so as to have at once all the graces of novelty and credibility, and delight fancy without immediate violence to reason. The old ROMANCES shocked belief much less when they were first written than they do now, when daily manners militate against every page; but chivalry was once fashionable enough to make their wildest exploits only just improbable among plain people, as the *Recess* is at this moment;—while, as Sir Philip Sydney expresses it, “Man’s high-erected thoughts were then seated in a heart of courtesy,” and the helmet was hung out at the hall-door, as an ensign of hospitality; while every knight was sure of a reception, every fair lady certain of defence; when *l’amour de Dieu et des Dames* was the modish study, interrupted perhaps by *Perceforest*, or books of a like tendency, among noble readers—till industry and commerce coming forward,

forward, ran their levelling plough over the high-raised ranks of society, and made even that delightful, that exquisite NOVEL *The Female Quixote*, almost obsolete. The *novellist* indeed, who copies after manners merely, as Burney, Fielding, Smollet, and a long etcætera, must content their love of fame with a limited existence, and must be satisfied with old age—not expecting immortality—like portraits dressed according to the fashion of the day, where the resemblance is strengthened by it at first; but fades away gradually with change of times and customs, till to that very dress the picture owes its ruin. Richardson, Rousseau, and Sterne meantime, to whose powers of piercing, or soothing, or tearing the human heart, all imitation of manners becomes secondary—even adventure and combination of STORY superfluous—will continue to be wondered and wept over while language lives to record the names of *Clarissa*, *Julie*, and *Le Fevre*. So last, and so will ever last the *Pietà* of Annibal Caracci, the *Sigismunda* di Furino, and Guido's *Tender Mother* watching her expiring infant at Bologna. Another class there is of writers who delight not in disrobed meaning, so wrapt it in a fiction. We call these moral, or political, or mythological ROMANCES; and *here*, after the great names of Fenelon and Johnson, who purchased just praise by his *Prince of Abyssinia*, as the Bishop by his *Telemaque*, come in Sir Charles Ramsey, and the learned Cornelia Knight,

Knight. *His* travels of Cyrus, and her Marcus Flaminius, are books which all who read admire; and all who neglect to read, lose much instruction and delight.

TASTE, INTELLECTUAL RELISH, NICE PERCEPTION OF EXCELLENCE, FINE DISCERNMENT.

THE first is the true word, which in a breath expresses what all the rest, although synonymous, describe by circumlocution.—The first is the word profaned by so many coxcombs, who repeating opinions from men wiser than themselves, profess a TASTE for what they do not even understand—poetry, painting, or the beauties of nature, which 'tis the peculiar province of poets and painters to describe. Italians have, however, little need of counsel here: they never, I think, pretend to have a TASTE for any thing they do not sincerely delight in, and have no notion of valuing themselves on their nice PERCEPTIONS of *Rafaëlle's* excellence, or *Petrarch's* sonnets; and they wonder rationally enough how Englishmen become endowed with such fine DISCERNMENT of matters which depend exceedingly upon habits of life, on customs peculiar to every country: they do not think it necessary to admire *Pope* or *Shakespeare* as a proof of their TASTE, and they are in the right. *Pope* gives them no real pleasure as a poet; and they think truly enough, that, as
a moralist,

a moralist, Seneca gives better precepts. Shakespeare is intelligible to them only in the parts they like least. A man with bad eyes looking at a picture of Rembrandt, is on the footing of a foreigner reading our historical plays—Whatever is brightly illuminated, says he, seems coarse, and the rest I cannot discern. A British reader, were he equally honest, would confess that Dante he does not understand, and that Petrarch gives back to his mind no image of his own, but one as romantic and grotesque as that of Amadis de Gaul; where the love is no more unnatural (as he would call it), and the adventures more diverting. A Tuscan meantime is entertained by the one, and enchanted by the other, only because he understands and feels both, as we understand the Dunciad and feel the invocation—Oh for a muse of fire! &c. even in to our very bones.

Consult the genius of the *place* in all.

'Tis folly to fix any other criterion of true TASTE; for although many people from many places may agree in praise of one poet, one painter, one style in music, dress, or gardening—'tis still some accident directs the congress, because, on a strict scrutiny, you will find all their opinions instinctively different. National character admits modification doubtless, yet is it never altered fundamentally; you see the indelible impression made by the hand of nature at the beginning scarce ever totally effaced.

Laws

Laws may unite kingdoms in one common interest,

But minds will still look back to their own choice;

nor can adventitious circumstances destroy the germ of difference. This germ is most visible in TASTE, I think. A Scot or Frenchman will no more think like the Englishman within thirty miles of whom he was born and bred, than will the salt of one plant be mistaken for that of another growing close to it, even after they have both been tortured into various forms and shapes by the operations of chymistry.

Even from the tomb the voice of nature cries,
Even in our ashes live their wonted fires.

The native of a warm climate delights to loiter in a vast but trim garden, where a full but gentle river glides slowly down a broad green slope, into a dark oblivious lake at the bottom, almost without appearing to disturb it; while such a tranquil scene soothes the suspended faculties of reason, and induces a disposition towards calm; ing all restless thoughts from the consideration of Time's eternal flux—and the sweet verse

Labitur et labetur in omne volubilis ævum

is the only poetry capable of deepening the impression of such a landscape.

Meantime Mr. Gilpin would soon tell us, and truly too, that the characteristic beauty of a waterfall is not its glossy smoothness:—"no;

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a rapid

a rapid stream broken by rocks," says he, "and forcing its way through them with impetuous and ill restrained fury, is the interesting feature in a scene removed from mortal tread. A cascade like that described but now, has no merit at all; the lake would be better without it, and every painter would be of my opinion." He would no doubt, Mr. Gilpin; but the inhabitant of that warm climate I was mentioning, did not retire there with an intent to *paint* the view, but to *enjoy* it. Descriptions vary according to the describer's turn of mind; whilst each assigns the TASTE of him who spoke last upon the subject, though perhaps all are right.

TENDENCY, COURSE, DRIFT,

ARE not synonymous; the derivation of each explains its immediate and peculiar meaning. A bowl has TENDENCY to such a point, but the ship keeps her steady COURSE we say to the westward, while the sharp winds send the snows in large DRIFTS about the months of December or January, so as to frighten those who are obliged to pass the mountains at that inclement season. In a figurative sense also, the literal meaning is always followed, or ought to be.

A candid critic would perhaps express himself thus, in speaking about the Fable of the Bees: "One cannot too much applaud the
writing

writing of these volumes, but the TENDENCY is blame-worthy, because the COURSE of every argument is intended, if possible, to adduce some proofs of a position evil in itself, and terrifying in its consequences. I should have hoped, however, that this was not the author's original intention, but rather an accidental DRIFT—had not his other works confirmed the belief of his being made by too much subtlety a dupe to arguments, which, had they arisen primarily from others, he perhaps would have admirably refuted; but

To observations which ourselves we make
We grow too partial—for the observer's sake.

THICK, HAZY, MISTY, CLOUDY,

ARE adjectives applicable to weather chiefly,—for THICK, if speaking of a solid body, means dense. They are words very seldom used in a figurative sense, although we do say such a one is of a CLOUDY temper, and if 'twere added now and then, that he is of a FOGGY one, I see not much amiss in the expression; it would be descriptive enough of those minds where the gloom is less natural than casual, proceeding from heavy vapours and too long stagnation.

With regard to state of the air, the first word seems peculiarly adapted to that caliginous atmosphere which fills London towards the 10th of November, when our lungs are notoriously

impeded from free exertion, when the whole body in short is so generally affected, that the mind is supposed to sympathize with her companion; and some people imagine it utterly impossible to enjoy even a bright thought in a MISTY day. Here, however, they are I hope mistaken; for the mental MIST will clear by effort, whilst a HAZYNESS in the atmosphere is almost sure to continue as long as the wind sits in that particular corner which caused it. Seamen remark that the tide has some effect on these phænomena; but I am inclined to think it rather marks the moment, than produces the effect.

Meanwhile our foreign friends from Italy and Spain have disgusts of English weather, half ridiculous to us, though serious enough to them. That it sent back Julius Cæsar from our coast I half believe; certain it is, that Eutropius mentions it with energy well worthy a modern Italian—

Subject to every skyey influence,

as Shakespeare says.

TITLES, DISTINCTIONS, ORDERS.

If such magnificent TITLES yet remain
Not merely titular,

SAYS Milton, though a staunch republican,
thinking 'tis plain that there's a hierarchy in
heaven.

heaven. Meantime the three words on the list are not synonymous, for **TITLES** and **ORDERS** are alike **DISTINCTIONS**, intended to stimulate men to honourable exertions; nor can plain sense applaud the project for annihilating them.

Learning and arms have ever been the sources of honour, as commerce has of late professed to create riches even in a barren soil. A wise state will encourage these to mutual friendship, by shewing each their dependence on the other, till

True self-love and social are the same.

'Tis for the benefit of trade and labour that arms are painted, liveries are made, that robes are woven, and coronets are set. Those in our happy country, which

To all ranks spreads forth ambition's field,

that toil to weave the ribbon of an order, know that 'tis possible their sons may wear it. How very senseless then were it to hope, that such men in such a kingdom ever should be led so to betray the succours of reason, as like the unenlightened populace of France, they would ever desire and effect the destruction of **DISTINCTIONS**, **ORDERS**, **TITLES**! In art, in nature, never was body found without a head, a pyramid without a point. 'Tis not from partiality to officers that they are dressed in uniform, or that they are called lieutenant, captain, general.

Yet

Yet in these last fourteen or fifteen months we have been told, as if for news, that TITLES are tranſient things, and that men ſhould deſpiſe them. Tranſient they are, but deſpicable not; becauſe they are both uſeful and neceſſary: and he is the baby who looks with envy on the crown and ball, ſeeking to break it, and find out what is within.

When Fiſcher was playing on the hautbois at Vauxhall five-and-twenty years ago, a clown near where our party ſtood to liſten, cried out ſuddenly, “What a wonder the folk do make about that little thing there! why, I could knock it all in bits with my oak ſtick.”

Thus, or in no more enlightened manner certainly, prates againſt ſubordination a ſelf-created politician of our day; who, incapable of obtaining DISTINCTION among the ranks of ſociety, fought like the clown to *break them all in pieces, and ſo deſtroy* that harmony he had not ſkill to comprehend. Thoſe who can procure attention but from miſchief, are ſurely like enough to ſeek it there. Yet many at this moment muſt, I think, be looking round them with ſome degree of horror and ſurpriſe at their own power of diſturbſing the tranquillity of nations, when like Sin herſelf, deſcribed by Milton as feeling ſomewhat of a ſimilar ſenſation,

————— *She open'd, but to ſhut*
 Excell'd her pow'r: the gates wide open ſtood,
 While to their eyes in ſudden view appear'd
 The ſecrets of the hoary deep: a *dark*

Illimitable

*Illimitable ocean; without bound,
Without dimension, where length, breadth, and height,
And time and place are lost.*

TOLERANCE, TOLERATION.

A DANGEROUS synonymy to touch upon, but which will be perfectly understood by foreigners of the Roman church, when I acknowledge their kind and friendly TOLERANCE whilst I lived among them, who had so little idea of TOLERATION towards my religious opinions, that even conformity to the rites of their established church would not, after twenty years residence in their country, have procured my corpse burial in any consecrated ground, without a formal abjuration of heresy. Such I bless God is not our disposition towards *them*, while we hasten daily to soften the rigour of those laws, the severity of which was at first suggested, Heaven knows by fear, not by resentment; a passion brother Martin's honest heart retains not, and who shall dare to confound laxity of principles with Christian benevolence? Gallic contempt of their Redeemer's mission, with British tenderness to all who acknowledge and adore him? But a great writer, who signs *DISSENTER* at the end of an address to those members who opposed the repeal of the Test Act, refuses to acknowledge TOLERATION as a favour from the Anglican church, and loudly declares

clares they claim it as a debt; nay, gives a hint that 'tis they that TOLERATE us, and not we who TOLERATE them; while reproaching our church with her uneasy situation, pressed, as this author truly says, between the open invasions of Romanists on the one hand, and the undermining subtleties of Separatists on the other, he boldly predicts its speedy fall, and views with sarcastic sneer its present state—a state in which, however, I see no other danger than that which threatens every religious establishment. The last earthquakes alone will procure the complete overthrow of our large majestic venerable oak, which now lays bare to view its ill-deserved injuries in many a blasted branch; though still affording shelter and consolation even to enemies seeking repose and refuge in his shade; pride, profit, and delight to those who mark his yet undecaying vigour:—and what if noxious insects nourished by his juices *do* make their spongy niduses upon his leaves? gather not the village boys and girls these oak-apples to be gilt as trophies, and, wearing them upon the sacred day it saved the sovereign—convert their enmity to ornament? Yes! the dissenters are still attentive to *dissension*; they cannot be accused of relaxing from the old Oliverian principles, however their own writers confess their practice as puritans may be observed to degenerate. Ever ready to lend their aid against the church of England, see them as when in former days they sought alliance with that of Rome in order to hasten our partial destruction;

struction; see them now blowing forward the cloud of confusion that hopes to enwrap the whole *catholic* world at once. Oh bitter have for ever been their droppings! and fatally pernicious would they be to the old oak! did not his roots run downward and take possession at the centre:—had they been superficial only, ruin might still ensue.

TRUTH AND VERACITY.

THESE lovely, these valuable substantives are not synonymous—at least in common chat. We call him a man of VERACITY, on whose word we may rely when he relates a fact, altho' his own fame and interest be concerned in the relation: but when we hunt falsehood through all her doublings in order to detect what she is studious to disguise or conceal, the inestimable prize when once obtained, is TRUTH. To tell the TRUTH is our first maxim learned in childhood, never practised, however, except by the wise and brave.—Infancy can scarcely be expected to have courage enough to hazard a punishment rather than violate VERACITY; and age has been too long in learning evasions, not to practise them at the close of life: from the young, and the mature in reason, can alone be hoped attention to such qualities; from the last mentioned we have a right to claim it, because TRUTH is that central point in a wise man's mind, from which beyond a certain distance he
can

can never deviate—preserving a never varying centripetal force operating as a strong attraction, which holds him firm to principle and virtue.—Una resembles a pearl, loveliest in a strong and open day-light, where all her nitid beauties shew most clearly.—Duefla is happily represented by an opal; prized for the variety and changeableness of her colours, while mutable elegance still contrives to substitute some new charm for every one that enquiry chafes away. Such gems shew best by candle light.

TRUTH meantime is sought with most success by him who practises and loves VERACITY; and while sophistical reasoners strive to disguise, to mutilate, or bury her; Beattie pursues, and strips, and brings her forth to view.

TYRANNY AND OPPRESSION.

SUBSTANTIVES of strong affinity, though not perhaps exactly synonymous.—When Caligula wished the whole empire had but one neck, that he might have the pleasure of cutting it off, he expressed a TYRANNY the most diabolical. When one of our own kings, to extort money from a wretched Jew, caused him to have a tooth drawn every day till the sum was paid which he insisted on the man's lending him, OPPRESSION was the true word for such proceeding; and these qualities have at length been the entire ruin of social life. Had princes not delighted

ed to exert their power with tyranny and oppression, mankind would have remained contented with their original form of government, nor given to clement and peaceful sovereigns the cause they now have to regret the ill conduct of their predecessors, whilst authority was respected, and royalty revered. No tyrants, however, no oppressors have outgone the crimes committed by the new law-givers of France.—The *peuple souverain* content not themselves with wishing their country's destruction, and that of all others which may come within their grasp:—they actually *do* cut off the head of their own empire, and strike at those of their neighbours—they massacre innocent and conscientious priests in the very churches, on the very altars—to which seventeen helpless creatures clung, and, singing the 51st Psalm—*Miserere mei, Deus!*—were killed in cold blood, giving no provocation whatever. The *peuple souverain* strip the nobles only for being such; and make at length illegal seizure of a privilege deemed usurpation even in the Popedom: I mean the privilege of loosening all subjects from their natural bond of allegiance, which power they now endeavour to exercise (as if by some strange judgment) against the Pope himself—nay, nay! they press the point still further, dissolving the voluntary contracts made with Heaven, and, by setting wide convent doors, openly claim authority no TYRANT yet ever pretended to—even that of breaking the most solemn oaths made by free agents

agents when at years of discretion—vows not made to man, nor in his power to absolve; while, tearing down the retreats of sorrow and disappointment, they without mercy drive out Innocence to wander, with Ignorance alone for her guide. That such uncommanded seclusion is evil for society, or that such contracts are in themselves unpleasing to God, is no excuse for these impieties—inspired by rapacity, not zeal. Of the nuns in France and Italy, not a fiftieth part have read Saint Matthew's Gospel—of the friars, perhaps a tenth part:—they are therefore, as the lady said to Doctor Moore, *bien à plaindre*. What then shall we say? Why this—That when Heaven is weary with looking on the wickedness of this world—where power concentrated too often concludes in TYRANNY, and power diffused degenerates into the most dreadful OPPRESSION—where meekness suffers insult, and harmless piety can find no refuge—the crisis must surely be at hand; for, as certainly as we know that the fashion of this terraqueous globe will pass away, so surely do we know that it cannot survive the separation of its parts. Cohesion kept all firm, dissolution must follow when union is no more. Thus natural causes will be found to co-operate with the grand scheme: yet, whilst every prophecy hastens to completion, Incredulity herself will contribute to prove that the last days are coming, in which we are expressly told how scoffers shall appear presumptuous, self-willed, despisers of government, being

being not afraid to speak evil of dignities, &c.
2 *Peter*, chap. ii.

VACANT, EMPTY, UNFILLED, VOID, THOUGHT-
LESS,

ARE synonymous certainly when applied to mental capacity :—in corporeal matters the last word upon the list can have no place, 'tis plain. A sentence might easily be formed so as to include them all without tautology, however.

Ranelagh (say we) was nearly EMPTY last night; I never saw so many seats and boxes VACANT. Indeed, if the town were not VOID of all other amusements in summer, I think it would be oftener UNFILLED than it is. But THOUGHTLESS persons, who cannot find entertainment in their own minds, run in flocks to escape reflection; and so the theatres and places of public diversion are crowded with men and women falsely called gay, merely because they haunt receptacles of people in search of gaiety; while true cheerfulness delights in exhilarating a small circle of friends with reciprocation of elegant and playful ideas.

VALE, VALLEY, DALE, DINGLE, DELL.

OF these nearly synonymous substantives, the first upon the list seems the first in rank.—

We

We say the VALE of Evesham in England, the VALE of Arno in Italy, the VALE of Llwydd in Wales, VALE Royal in Cheshire: the others imply smaller space;—and I know not how to express myself, but our ideas always connect something delightful to the first word, something sublimer to the second.

The VALEYS between Alpine heights in Switzerland and Savoy terrify the mind, whilst they relieve the eye; and shew the contrasting power of those rocks, which rearing up their heads in sharp points—far, far above the clouds—are capable of forming VALLEYS, and do actually form them, among the very pinnacles of the mountain—places where the foot cannot slip, but the fancy can.

In another style of sublimity, passing on from Arrachar, where the highlands of Scotland take a new appearance, and the wild scenery roughens at every step, the VALLEY of Glencroe exhibits a theatre of horror to those who never wandered over the Appenines, which in many cases it resembles closely—only that, instead of winding up pine-clad summits, as in Italy, to an incredible height, whence is heard the heavy roar of waters dashing through a bottom almost viewless, we pace sadly by the side of our Scotch river, and look *up* the denuded hills, productive of blank sorrow in the soul, more than of active fear: or if terror *does* obtrude itself, 'tis in a different shape; whilst apprehension once let loose creates banditti, and reflects upon the
horrid

horrid possibility of outrages committed by famished barbarity: for here is no help, no hope of a human creature within call, where all is even chaotic wildness and savage vacuity.—How sublime is the sensation at this VALLEY'S end, when we read the motto left upon a stone, *Rest, and be thankful!*

A DALE, my foreign readers must be told, is deep, but not extensive: that between Worcestershire and Shrewsbury, where the miners tear up their mother earth for profit, is best worth the attention of Germans for the science's sake, of Italians for mere amusement. Colebrook DALE is really a Tartarus in Tempe: the iron bridge there is a just source of admiration; the nightly fires, of a sentiment less pleasing than gloomy;—artificial Stromboli as they are, wonderful imitations of Nature's dread volcanoes. Such a sight reminds me best of Milton's second book, where Mammon actually projects such an improvement in Hell, which this place not ill resembles; and let it also be remembered, 'twas the same industrious spirit of money-getting produced it here on earth. A DINGLE is in a pretty country just what a dimple is in a pretty face; a DINGLE is an unexpected little valley in a flat country. The most perfect specimen of a DINGLE is at the seat of Mr. Hawkins Brown, in Shropshire or Staffordshire, I forget which. A DELL is that DINGLE ornamented. Hawthorn DELL near Edinburgh excels in this soft kind of beauty; I have seen no spot

spot of such minute elegance, replete with so many charms. Sweetness and amœnity were never, sure, so happily concentrated as in the tiny spot called Hawthorn Dell, fit habitation for a Fairy Queen.

VARIETY, DIVERSITY, FLUCTUATION, CHANGE,
MUTABILITY, VICISSITUDE.

AMONG these words though analogy may be found, synonymy can hardly be sought: the propriety depends upon the place in which they stand; we may therefore, in order to bring them close together, observe, how through the numberless VICISSITUDES in nature and in life, there is yet less real CHANGE than FLUCTUATION of events, less true DIVERSITY perhaps than unremarked revolution. Even in the tossings of that sea, whence the third substantive upon our list is derived, I have thought there was not so much MUTABILITY as a light observer would imagine. The same waves probably for many years wash the same coasts—The shells they leave behind them exhibit no VARIETY. Fish of the same kind haunt the same shores, and no flight of time brings turtle to the bay of Dublin, or salmon to Genoa:—I mean, not in sufficient quantity to disprove this observation; for now and then an extraordinary thing will happen, and flying-fishes from the Pacific Ocean are at this hour digging out of a mountain,

tain near Verona. Pennant will tell us, that the same swallow occupies the same nest every year; and Doctor Johnson said, that no poet could *invent* a series or combination of incidents the præcognita of which might not be found in Homer: and should we claim an exception or two in favour of Shakespeare and Ariosto, those exceptions would only prove the rule.

Herschel informs us, that all nature's works are rotatory: if then each star, however firmly fixed, has in itself a motion round its own axis, the solid contents of every such globe may be supposed to participate this spirit of rotation. In our own we see truth and error, land and sea shifting their stations with more VICISSITUDE than actual CHANGE; and while the natural sun rises to one half of us mortals, while it sets to the others, we discern in like manner whole regions immersed in darkness at beginning, now brightly illuminated with Revelation's beam; and the tracts of country first irradiated, sunk into sad opacity.

This seems indeed the evening of our Earth's natural day—

Night succeeds impervious night.
 What those dreadful glooms conceal,
 Fancy's glass can ne'er reveal:
 When shall Light the scene improve?
 When shall Time the veil remove?
 When shall Truth my doubts dispel?
 Awful period! who can tell!

HAWKESWORTH.

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VENAL,

VENAL, MERCENARY, CORRUPT,

ARE three adverbial adjectives approaching to synonymy, and that nearer, as it should seem, in nature than in common use. An individual (say we) must be CORRUPT indeed, before he can become so VENAL as to hire or sell his person in a MERCENARY manner for the purposes of another either in love or war; considering that money which pays him as his sole reward: and 'tis the same with our political opinions, which whosoever sells is justly considered as guilty of prostituting the mind;—while the wretches before-mentioned set to sale their corporeal powers, like slaves in the markets of Cairo or Constantinople, where human creatures of both sexes are publicly purchased for uses of business or pleasure to the rich and sensual Asiatics.

VESTURE, CLOTHES, RAIMENT,

ARE synonymous in books, but not in conversation—whence the first and last are totally excluded, unless the discourse turns upon very serious subjects indeed: for on such occasions we Anglicans quote the primitive fathers of the Church, and say, *In veste varietas fit, scissura non fit*, recollecting that altho' Christ's VESTURE had no seam, yet was it notwithstanding of divers colours—for unity and uniformity are no synonyms

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mes with us, however Romanists are disposed to explain them. Meantime **RAIMENT** is an old-fashioned word, and **CLOTHES** is the expression most in common use.

TO VEX, TO TORMENT, TO PLAGUE,
TO HARASS,

ARE synonymous, or nearly so in common acceptation; yet foreigners may easily make mistakes: for we do not tell how the Cherokee Indians **VEX** the prisoners they take in war, but how they **TORMENT** them, till torpor succeeds to anguish, and weariness gets the better even of smarting pain. The same may almost be prædicated of mental misery: and when two people living together strive to **TORMENT** instead of endeavouring to please each other, that party has most chance of success, which has most skill to find the vulnerable part of his companion's character; for there are blunt minds very difficult to **VEX**, though capable enough of being **HARASSED** from mere fatigue; and Doctor Goldsmith used to tell humorously of a man and his wife that had **PLAGUED** one another mutually for several years, till at length the husband found out how he was more **HARASSED** and tired by the trouble of winning every battle, than the pertinacious lady was with resisting, although she never gained a victory; her spirit and genius for **TORMENTING** being keener, as it appears, whilst her sensibility to **VEXATION** was duller.

VICTIM AND SACRIFICE.

THESE two nouns are very nearly allied, only that the second has other significations not synonymous to the first—SACRIFICE being the act of sacrificing as well as the creature sacrificed. Othello says, when Desdemona swears she is innocent,

Oh perjur'd woman! thou dost flout my heart;
And mak'st me call what I intend to do,
A murder, where I meant a SACRIFICE.

The difference between our two words will be seen by reading Johnson's note upon the passage, which he thus explains: Thou hast hardened my heart, and makest me kill thee with the rage of a murderer, when I thought to have sacrificed thee to justice with the calmness of a priest striking a VICTIM; for so in old pagan days stood the *Agones*, certain sub-officers so called, because standing before the VICTIM, they cried to the Pontifex Maximus who presided at the SACRIFICE, *Agone?* Shall I to work? meaning—Shall I kill him now? The Frenchmen of our times, who hurry back to heathenism with hasty steps, proceeding in somewhat like the same manner in their mock trials, when the human VICTIM destined to glut the rage of their new idol, falsely called Liberty, is brought forth—and *Agone?* shall we to work? is the cry;—when they choose the noblest of the herd
for

for SACRIFICE, but kill, as Othello says, with stony hearts, and more than murderous rage; when protestations of innocence are considered as excitements to fury; and superiority of beauty, birth or talents but serve to edge the knife for slaughter with more keenness. Is this the nation that gave to mankind a Fenelon, a Bourdaloue, a Boileau? that poet, who in his twentieth year, kindling with indignation at hearing of the death of King Charles the First, made the stanza so happily quoted by Mr. Murphy in his notes upon Tacitus:

Quoi ! ce peuple aveugle en son crime,
 Qui prenant son Roi pour VICTIME
 Fit du trône un théâtre affreux,
 Pense-t-il que le Ciel, complice
 D'un si funeste SACRIFICE,
 N'a pour lui ni foudre ni feux ?

Arme toi, France ! prend la foudre,
 C'est à toi de reduire en poudre
 Ces sanglans ennemis des loix ;
 Sui la Victoire qui t'appelle,
 Et va sur ce peuple rebelle
 Venger la querelle des Rois.

How easily might a better poet than myself now turn these verses against them!—But I cannot help exclaiming,

Can impious France, though frantic grown,
 Drag her pale VICTIMS from the throne
 While royal blood is spilt !
 Yet think conniving Heaven will spare
 To hurl down thunder-bolts, and share
 In such gigantic guilt ?

No ; tardy-footed Vengeance stalks
 Round her depopulated walks,
 And waits the dreadful hour
 When desp'rate Wretchedness shall rave,
 And hot Contagion fill the grave,
 And Famine bid devour.

Rise warriors, rise ! with hostile sway
 Accelerate the destin'd day,
 Revenge the royal cause ;
 Exerting well-united force,
 Tear those decrees that would divorce
 True liberty from laws.

VIGILANT, WATCHFUL, CIRCUMSPECT.

EQUALLY attentive to interest as duty, these adverbial adjectives express with a prodigious closeness in affinity how the miser is CIRCUMSPECT, the saint is VIGILANT, and the soldier WATCHFUL. For though the two last are synonymous, strictly speaking ; and their derivation the same, as to meaning ; we say truly enough, that the first sits like a hare upon her form, *looking round* on every side for fear of a surprise ; the second,

Eyes with tedious *vigils* red,

borrows from the night, hours of conversing with Heaven where no night is ; and the third keeps himself ready to repel any sudden assault, fearless, but unsuspicious, yet well prepared against attempts of cowardice or meanness. The

CIRCUM-

CIRCUMSPECT character trusts wholly to his own quick and comprehensive sight; the VIGILANT spirit, deadening each feeling of sense by continual mortification, encourages none but

Obedient slumbers that can wake and weep;

while the WATCHFUL guardian of his country's happiness defies attack, and despises conspiracy: they will find him ever at his post.

TO VINDICATE, TO JUSTIFY, TO SUPPORT,
TO MAINTAIN.

THESE words are very near to synonymous when there is an opinion to be VINDICATED, an argument SUPPORTED, a position MAINTAINED, or a previous conversation upon the subject JUSTIFIED. Yet if the dispute has been occasioned more by words than things, I should find it difficult to JUSTIFY a man for SUPPORTING with unnecessary strength a course of reasoning nearly able to convince without extraneous force; seeing that when a proposition is tenable, the best way is to MAINTAIN it steadily with some concurrent testimony, and not exhaust the powers of language, as Mr. Pope does, to prove self-evident truths; such as, *Though man's a fool, yet God is wise*: or this, *That if your part is a short one, acting that part well confers much honour*, and the like; which he calls VINDICATING the ways of God to man. And
Doctor

Doctor Johnson says, that so much does the melody of numbers delight the fancy, and so certainly do the flowers of rhetoric adorn it, that the reader of Pope's Essay on Man is made to believe he is hearing somewhat new, nor can recollect, under a disguise so gay, the old familiar talk of his mother and his nurse.

UNREMEMBERED, FORGOTTEN.

THESE words are synonymous, or very nearly so, in common chat, although metaphysically the first seems to have most to do with what Aristotle calls *reminiscence*, or a power to remember; the second, with that neglect, or want of observation, which makes things little attended to easily forgotten.

To speak in plainer terms, a fact for instance, or a passage in music, or an expression of a favourite author, although at this moment by me UNREMEMBERED, may, by looking my mind over, be possibly recollected; whilst other facts, passages, or expressions, though equally true and pleasing, have, by not catching my attention, and seizing it as forcibly, slipped my memory, as we say; and are now totally, hopelessly, and completely FORGOTTEN, so as to defy all possibility of ever calling them back; for remembrance depends almost wholly upon observation.—Whatever interests the mind very strongly is never effaced, unless by efforts much
more

more violent than any we can make towards reminiscence ;—whatever does not interest us, we forget.

EXAMPLE.

Take an intelligent old shopkeeper from his desk in Cheapside, and shew him the transit of Mercury over the sun's disk ; if four years afterwards he has forgotten it, 'tis no proof to me of his decaying memory, though he may make *that* the excuse :—he will remember his brother's bankruptcy, which happened six months before, with minute exactness, recollecting particular circumstances of the creditors' kindness or brutality, which his sons and daughters have forgotten—but an astronomical event did not interest him ; so he observed it faintly, and the idea faded away.

Again : Let an English lady presented at the court of Petersburg find the Empress seized with a sudden fit of coughing at the moment she took her hand to kiss, nothing would obliterate that accident from her memory—while the courtiers and maids in waiting would as surely forget it ; for to them there would be nothing new or particularly interesting in hearing the Empress cough ; they would observe it weakly, confound it with a like event of the same nature to which they had been present twenty times, and leave it loose in their minds, UNREMEMBERED certainly, if not FORGOTTEN. Talking contributes much to reiterate impressions on the
memory.

memory. Carthusian friars, and nuns of the poor Clare's order, are said to remember little: their silence is one cause, the slight interest they take in what passes, is another. Children delight in repeating every trifle to every body that will hear them; and when they have wearied all around them with repetition of the same remark or tale, or whatsoever 'tis, we wonder at their strength of memory. Old men forget, because they care not whether they remember or no, that which is passing before them: the present world interests them not; the events of past times, which *did* interest them, they fail not to recollect, and are most happy to talk about—

Laudatores temporis acti—

HORACE.

Peasants who labour very hard, and people with minds pre-occupied by care for subsistence, have little powers of recollection; and Captain Cook met with some savages who took no notice at all of him, or of his ship: had it passed by when they were less busily employed, it might not have been FORGOTTEN, but they had no leisure to cultivate curiosity.

Enough upon this subject, in a book written for the use of foreigners, among whom Italians in particular find nothing less interesting to them than investigation of their own minds.

A London miss, or Bath valetudinarian, does not more sedulously desire that all such studies may be by them not only UNREMEMBERED, but wholly FORGOTTEN.

TO WAIT, TO EXPECT, TO STAY,

ARE three verbs, which by their near affinity, though not synonymous, are a perpetual distress to foreigners. Italians above all feel a propensity to use the *second* upon every occasion, perhaps because it resembles in sound their word *aspetta*, which means STAY; for when one man speaks, and another wishes to reply before the first has finished, he cries *Aspetta*, as we do STAY, or WAIT a little; but bidding a person EXPECT what I am about to urge, would be a ludicrous demand for unmerited respect, and set the hearers laughing. Yet is this second verb a very necessary and a very common one.

EXAMPLE.

I EXPECT to STAY late this evening at the theatre, because ladies are dilatory, and make a man WAIT till the crowd is gone, before they will venture to move.—In this example no word can be changed for its apparent synonyme, without manifest violation of propriety.

We say likewise, I STAY long in London this year for the purpose of consulting physicians who never leave town, and from whose skill I EXPECT much benefit. Could a perfect cure be obtained, it were a blessing well worth WAITING for.

WAR AND HOSTILITY

ARE not strictly synonymous: WAR is indeed a state of HOSTILITY, or a state in which HOSTILITIES are permitted so far as is consistent with the old usages amongst civilized nations; but there may be HOSTILITIES unallowed by the laws of WAR.

In this description of the words' analogy, is contained an example for their use; the two substantives cannot without impropriety be reversed. Meantime I have read somewhere, that contention is exercise, but WAR is fatigue; and that a state of HOSTILITIES with some neighbouring power may be considered as medicine for a state, rough no doubt and drastic, but possibly useful, whilst a civil WAR is little better than a domestic or culinary poison.

WARMTH AND HEAT

ARE in like manner allied in affinity, yet synonymous in no sense literal or figurative. The first is a degree of the second, mild and friendly; the second is essentially the first kindled into rage by violent motion, destructive in its nature, dreadful in its effects. The two words keep these very places in our minds, when used in allusive significations. The HEAT of passion, the WARMTH of affection. The

WARMTH

WARMTH of patriotism, we say, visible among the happy subjects of our British empire, produces that solid texture in the constitution which its members so well know how to value, and that strong spirit of *cohesion* among individuals which alone can render it immortal; while the HEAT of democratic furor in France acts as a *dissolvent*, melting all ranks down to a general mass—evaporating every virtue, and leaving their whole country a calx. But

True freedom is a temperate treat,
Not savage mirth nor frantic noise;
'Tis the brisk pulse's vital HEAT,
'Tis not a fever that destroys.

POPULAR BALLAD.

When other nations, however, see these unhappy mortals possessed with a *calenture* so dreadful, let them beware of all things tending towards *inflammation*. The French have during these last four years HEATED themselves up exactly into that fatal delirium which sailors long kept on salt provisions are subject to, when they imagine green meadows are spread before them watered with fresh rivulets, which their companions endeavour most tyrannically to keep them from sharing. On the first opportunity, however, if not forcibly withheld, they plunge into the deep, and sink for ever.

Thus by a *calenture* misled,
The mariner with rapture sees,
On the smooth ocean's azure bed,
Enamell'd fields and verdant trees:

With

With eager haste he longs to rove
 In that fantastic scene, and thinks
 It must be some enchanted grove—
 So in he leaps, and down he sinks.

SWIFT.

WAVY AND UNDULATING.

I KNOW not whether *here* the Saxon word be not the most poetical, and the classical one most commonly used on familiar occasions. We say, The WAVY corn floats very beautifully upon the UNDULATING downs between Lewes and Brighthelmstone: the words could not be transposed: they are not therefore strictly synonymous, though both mean the same thing. If we are telling how sounds are conveyed through the UNDULATING air, foreigners must be careful not to use the first instead of the second adjective; and if he has a mind to praise a lady's fine hair, he must take our old Saxon appellation for the curls, and call them WAVY, not UNDULATING.

WAY, MANNER, MODE, MIEN,

ARE analogous enough, certainly: the first is most comprehensive: WAY in an individual is like MANNERS in an aggregate, the discriminating peculiarity which marks a character. What Johnson tells us (says Lord Pembroke) would

would not strike one so much, were it not for his bow-wow *WAY*. These terms have been touched on before, under the articles *Habit* and *Custom*. *WAY* is however the true word, and Lord Pembroke's bon mot, if it *is* one, could have ended with no other. The *MIEN* of a lady is included in her *WAY*. If she has a haughty *MIEN*, we shall be apt to catch her receiving and returning common compliments with a proud forbidding *WAY*: and those who best know the world agree, that as more elegance of exterior is justly expected from the female sex, a pleasing *MANNER* is more indispensable in women than in men; for without something for which we have at last no neater phrase than a gentle *MAN-NER* and a winning *WAY*, expression is apt to heighten into fierceness, and symmetrical perfection degenerate into mere insipidity.

WAYLESS, PATHLESS, UNTRACKED,

ARE synonymous in verse, I think; but the first is *seldom* if ever chosen for conversation, though a useful word, and expressive enough, were we to speak of Byron's crossing the continent of *America* on foot, as we all know he did towards the southern parts of it, before he had reached the age of twenty years—without language to enquire his *WAY*, when chance brought him near to some wretched habitation for humanity, through the vast *UNTRACKED* regions
and

and **PATHLESS** woods did he and his companions wander, giving mankind an example of what hope and youth and courage can perform—Happy had they likewise left us an example of good fellowship and union to each other, cemented as theirs might have been expected by such singular and sad calamities. But 'tis not from wanderers we can hope much virtue. Whoever lives by chance will live carelessly; and he who is in hourly and anxious care for his own subsistence, will have little tenderness to spare for others, whose distress he will seldom believe equal to his own. The French emigrants have indeed in some sort nobly contradicted my assertion by their conduct, many of these having laid by, for their still more unhappy countrymen, a portion of what they themselves received as alms from the generous hand of a hospitable nation. But where these hapless creatures will betake themselves, when that hand becomes wearied of supporting their necessities, I cannot guess: degraded a second time, perhaps, even from the rank of wanderers to that of vagabonds, they may seek unfound shelter from countries yet **UNTRACKED**, and perish in the **PATHLESS** forest, hunted by revenge and cruelty insatiable.—Let us once more endeavour to do something for them; and rescue the rambling nobleman from the state of a vagrant obnoxious to every insult, and rendered unworthy the protecting hand of friendship. Foreigners will under this article, and in this

last period, perceive how necessary 'tis to keep words close to their meanings, and feel the usefulness of studying synonymy, while I relate to them a trifling story that may perhaps impress it still more forcibly upon their minds. When Prince Gonzaga di Castiglione was in England, he dined in company with Doctor Johnson at the house of a common friend; and, thinking it was a polite, as well as gay thing to drink the Doctor's health with some proof that he had read his works, called out from the top of the table to the bottom, that table filled with company—*At your good health, Mr. Vagabond*, instead of *Mr. Rambler*; which was the word he ought to have used, but to which he considered the other as synonymous, for want of a minuter attention and better information;—though he spoke English for the most part very well, and by so doing had gained a confidence in himself, that this accident contributed to repress, while it put every body in the room out of countenance.

WAYWARD, FROWARD, PERVERSE,

FORM an exceedingly unpleasant set of synonyms, usually meaning the same thing too, or very nearly: only that the two first are usually chosen when we speak of babyhood; the last, when man or woman hating to be happy, or perhaps incapable of being pleased, reject each

attempt to entertain them, with a degree of *perverse*ness that damps all our powers of pleasing, and procures pardon from most of the bystanders if we forbear to undertake that task any more. I am however, for my own part, inclined to believe that body has as much to do as mind with all such tempers. We seldom find a healthy child a FORWARD one; and although people may, by dint of virtue and religion, so subdue their dispositions as to let no WAYWARD expressions or appearance of a PERVERSE temper escape them, even through the persecutions of a long illness; yet every one who is sick feels temptation to be peevish certainly: and nothing is so sure a proof of a strong constitution, as freedom from ill-humour and from proneness to a PERVERSE manner of receiving general civilities—misconstruing every attempt to sooth or to divert them. It is observable that these maladies of the mind are greatly extinguished by poverty, while people of

WEALTH, RICHES, OPULENCE,

CLAIM these unworthy distinctions as their due, instead of considering their possessions as a bank reserved for the poor, who have no leisure from anxiety to indulge a fretful disposition. Meanwhile the three substantives at the head of this last article are very nearly synonymous—except that RICHES implies fertility; while, notwith-

notwithstanding that fruitfulness of soil must necessarily be one great source of the WEALTH of nations, we cannot commend the OPULENCE of the ground, but its RICHNESS and spontaneity. A small glance cast back upon their derivations shews us the reason why. RICHES are compared by Doctor Young to learning, while genius he says is like virtue; and he ingeniously adds, that as RICHES are most wanted where there is least virtue, so is learning most in request where there is least genius:—and Lord Bacon calls RICHES the baggage of virtue, ever retarding her progress through the walks of human life. Neither of the other words would have served these authors' turn. RICHES seem almost always to imply portable WEALTH, and OPULENCE immediately visible to every eye. Copiousness of every kind takes in that term as illustrative, leaving the other two. We say a RICH language, a RICH perfume, RICH soups, wines, every thing that seems to contain a quantity or fulness of perfection; and that man must, we say, be absurdly ostentatious of his WEALTH, who wears RICH dresses in summer for the sake of displaying his OPULENCE, when light ones are confessedly considered as more elegant. WEALTH however takes in a sense of general *weal* or welfare, which the other words have not. We pray for the King's WEALTH: it would be ridiculous to beg of God Almighty that he should make him RICH or OPULENT.

WEARY, TIRED, FATIGUED.

OF these terms the reader may take his choice, now he is so near the close of this little book: perhaps he may find them synonymous too, when he reads the character of it given in the Reviews. We are **TIRED**, say they, of the faint repetitions, and **FATIGUED** with the affected examination of arguments, already so often discussed, that one is sincerely **WEARY** of going over them again. This is the fatal disease surest to bring death upon the hapless author, whose works, when they have caught it, pine away as in an atrophy; for **WEARINESS** is a plant propagating itself: whoever is **WEARY** the first hour is more **WEARY** the second, and a book dropping once out of a hand half asleep—*falls, to rise no more.*

Madame de Maintenon told her confessor, that she would willingly practise any form of mortification, by which her future felicity might in some measure be forwarded. He counselled her to forbear those faillies of pleasantry and airy good humour, by which she engaged all hearts to her service, and fascinated all hearers to her conversation. The lady tried; but finding, as she expresses it, that, yawning herself from pure **FATIGUE** of her own company, she set her friends and companions o' yawning too, the penance became insupportable; and when she grew absolutely **TIRED**, she left off, left a
 conti-

continuance of such behaviour might have had the very worst of consequences, in making her WEARY even of piety itself.

WICKED, GUILTY, CORRUPT, DEPRAVED,
FLAGITIOUS.

THESE odious words, notwithstanding their close affinity, are less strictly synonymous than one would at first imagine; for which reason the reader naturally wishes repentance to the first, feels that remorse must for ever pursue the second, sees that regeneration alone can purify those which immediately follow;—while a whipping-post should be the portion of their rascally brother at the end. Those writers who—doubtless with excellent intentions to mend the world—delight in tracing villainy through its deepest recesses, and shew their own skill in the gradations of atrocity, must correct me in this article, if I give a wrong account. The first word then upon this detested list describes to my particular feelings, a man not yet wholly criminal, yet hastening to be so; while his strong avidity in the pursuit of sin seems somewhat restrained by immediate fear of failing in the grasp. The patient persevering spirit of a serpent seems for this cause the best adapted symbol of the WICKED Monckton; while Ferdinand Count Fathom is clearly FLAGITIOUS, Mackenzie's Sindal viciously DEPRAVED, and Moore's

Moore's Zeluco, from a CORRUPT and hateful education, becomes at length a truly impious character, blackened with the GUILTIEST deeds.

WISELY, JUDICIOUSLY, DISCREETLY,
PRUDENTLY.

IF Doctor Johnson's notion of a sex in words be just, the two first of these naturally belong to men, the two last to women; for they, placed happily for *them* by Providence in

Life's low vale, the soil the virtues like,

have seldom occasion to act WISELY and JUDICIOUSLY—adverbs which imply a choice of profession or situation—seldom in *their* power; active principles of industry, art, or strength—with which they have seldom aught to do; although by managing PRUDENTLY and DISCREETLY those districts which fall particularly under female inspection, they may doubtless take much of the burden from their companion's shoulders, and lighten the load of life to mortal man. Towards each other I have sometimes known too much DISCRETION end in too little PRUDENCE. The world will now and then forget to reward its worshippers, and after all, the wary side is safest. Where friendship alone is wounded—*she* will out of tenderness forbear complaint.

Meantime,

Meantime, that women have a naturally cautious temper, may be seen in numberless instances. Men engaged deeply in commercial business delight to risque much, that they may gain more; while women trust in petty savings, and endeavour to grow rich rather by frugality than hazard. Female politicians confide in negociation. Elizabeth of England, Isabella of Spain, hated war, and took every possible method to avoid it; while Queen Anne's natural ardour to conclude the peace of Utrecht cost her almost her life. PRUDENCE and DISCRETION are domestic virtues: WISDOM and JUDGMENT are requisites in a statesman, a soldier, and a scholar. May those our land now boasts be careful to employ these excellent qualifications PRUDENTLY and DISCREETLY! not in forcing forward ill-timed reforms or dangerous innovations; not in hastily driving force against force, where the effect is at best uncertain; not in disguising falsehood or palliating error, much less in labouring by sophisms to subvert the foundations of truth; but with something like female candour acknowledging that no government devised by human skill can be perfect—confess with thankfulness that our own is most nearly so. That sound position once well established in every English heart,

Old British sense and British fire
 Shall guard that freedom we possess;
 Honest ambition looks no higher,
 Wishing no more, we'll fear no less.

POPULAR BALLAD.

WIT,

WIT, FERTILITY OF IMAGERY, POWERS OF COM-
BINATION, VIVACITY, HILARITY, PLEA-
SANTRY, BRILLIANCY IN WRITING
OR CONVERSATION,

ARE nearly, not strictly, synonymous. The first word includes all the rest, although there may be certainly much PLEASANTRY in a character, whence WIT properly deserving that name never did proceed; and many a delightful evening may be spent where natural VIVACITY springing from confidence in the company, enlivens a circle of cheerful friends with reciprocation of elegant sprightliness, and facetious good humour—seldom met with in those societies where all POWERS OF COMBINATION are forcibly concentrated, in order to produce sparkling conceits; or strained, for the purpose of drawing remote images together. On such occasions, I think, that constitutional HILARITY which inspires whilst expressing the unaffected sense of pleasure that it feels; is exceedingly ill exchanged for all the scintillating effects of real WIT, and BRILLIANCY IN CONVERSATION. I would not be understood as, if inclined to divert myself by mere fashionable levities, in preference to good sense; such talk delights no one, but the boys and girls who break mottoes together after dinner:

Triflers not even in trifling can excel;
'Tis only solid bodies polish well—

says

says Doctor Young, in whole habit and constitution the quality of wit was so completely incorporated, that devotion's self could with difficulty sublime, or indignation oblige it to precipitate.—Satires, Night-Thoughts, Estimate of Human Life, all turn to epigram touched by the pen of Doctor Young; and all evince FERTILITY OF IMAGERY springing from the richest soil—as Johnson told me little cultivated; but proving that principle which to observe gives comfort to every heart, that invigorating principle which Bishop Horsley so elegantly, so emphatically calls—the *spontaneity* of man. I must tell why Doctor Johnson despised Young's quantity of common knowledge as comparatively small: 'Twas only because speaking once upon the subject of metrical composition, our courtier seemed totally ignorant of what are called rhexalick or rhexalick verses, from the Greek word, a club, I believe—of which I have read some Latin ones preserved in the *Passe Temps Poetiques*, very pretty. Ausonius gives this as a specimen:

Spes deus æternæ stationis conciliator.

The contrivance is soon seen through; each word must be a syllable longer than that which goes before, as the Club begins with a tip, and thickens gradually to the other end. These verses were intended as a label to be twisted spirally round the club of Esculapius, I think I have heard, but cannot now find the French differ-

dissertation whence I gained the piece of learning—if learning it is—so unluckily missed by Doctor Young. In the conjectures upon original composition, however, written by that man of genius, we shall perhaps read the WITTIEST piece of prose our whole language has to boast; yet from its over twinkling it seems little gazed at, and too little admired perhaps; so will it ever be when authors seek to dazzle, not to please: and even when Congreve purposely combines his BRILLIANCY with pertness, to make it palatable for common minds, we are still apt to turn away from the first act of *Love for Love*, and run for relief to *Trinculo* or *Touchstone*:

For 'tis not to adorn and gild each part—
That shows more cost than art;
Jewels at nose and lips but ill appear:
Rather than all things writ, let none be there;
Several lights will not be seen,
If there is nothing else between;
Men doubt, because they stand so thick i'th' sky,
If those be stars that paint the galaxy.

And if such be the well exemplified precept of Cowley, who excelled in fruitfulness of fancy, and power of exciting ideas in richly furnished minds, the necessity of observing that precept is most certain. He was himself aware perhaps that his verses were so truly what Hamlet calls caviare to the million, that none but instructed readers can find amusement from Cowley, whose common practice is to illustrate a thing
not

not very plain, by another still more obscure and recondite.

In these days, however, there needs little caution against overdosing our compositions with sheer wit, or far-fetched metaphor. Studied thoughts have given way to embellishments of expression, we gild the leaves now, not the fruit; while a tide of eloquence over-runs all we read.

Books are no longer written to *inform*, but *touch* the mind, and every writer now refers from our judgment to our feelings, unlike the fullen Greek of whom historians tell us, that made his grave appeal from Philip drunk, to Philip sober.

Such performances do certainly, as does the music of a fiddle, put us out of humour for a moment with solid erudition, as with sound harmony; but let their rhetoric be never so radiant, their sweetness never so fascinating, when once the gay delirium shall be over, we return to our old instructors in every science; and connoisseurs in convivial pleasures have assured me, that neither the rich cellars of Constantia, nor the sparkling vintage of Champagne afford the true and wholesome wine that a man can fit steadily down to.—Enough upon this subject.

TO WITHER, TO FADE, TO BE BLIGHTED,
TO DIE.

NEUTER verbs, and nearly though not wholly synonymous, when referred to vegetable sub-

substances; or figuratively taken up as illustrative of our own situation in this sublunary world, where, as Young says, in his *True Estimate*—“Sorrow is as the root and stem of life, joy but as its flower, expected at remote seasons only, then often *BLIGHTED*; or if it blooms, blooming it *DIES*.” When I have plucked thy rose (says Othello to his sleeping Desdemona) I cannot give it vital growth again—it needs must *WITHER*. Let those therefore, that tear down the few flowers strewed in the path of life to make it less insupportable by giving variety to its windings, distinctions to its *rising grounds*, &c. reflect, that when once plucked, they ne’er can give them vital growth again. Oh let them *FADE* naturally! nor quarrel with the rose because it bears a thorn. Such reformation can but end in ruin.

TO WITH-HOLD, TO RESTRAIN, TO KEEP
FROM ACTION.

ALL words or phrases which seem to be drawn from the science of horsemanship.—
Addison says

I bridle in my struggling muse with pain,
That longs to launch into a nobler strain.

It was Dr. Johnson’s sport to ridicule this passage always, as a broken metaphor between riding and sailing, neither of which were, as he said,

said, particularly applicable to the muse ; but her poet should have RESTRAINED his run-away fancy from either the one or the other, as no two images could have been found more incongruous. We say of our gallant soldiers, and young princes ardent to signalize themselves in the present war, that it is difficult to KEEP them FROM ACTION ; and with justice—while animated by a cause so virtuous, their courage can scarcely be WITH-HELD : considering the common, though loud report of their enemies' insolence towards religion, virtue, arts, and arms, and sovereignty—not as a knell to these departed powers (a thought would damp the spirit of their troops), but as a trumpet inspiring martial ardour to subdue them ; for Dryden says well, though coarsely,

And ever as you love yourselves, WITH-HOLD
Your talons from the injur'd and the bold ;
Nor tempt the brave and needy to despair,
For though your violence should leave them bare
Of gold and silver—swords and darts remain, &c.

A consideration worthy the notice of these self-created despots, whom piety cannot awe nor tenderness RESTRAIN. Men, whose enormities increasing in magnitude the longer we are left to contemplate them, confound reflection, and by swelling still, and stretching up, like the gigantic spectres spoken of by the old poets, annihilate all hope of describing them to futurity, and leave our minds possessed alone of amazement.

WONDER,

WONDER, ASTONISHMENT, AND STUPOR
CAUSED BY SURPRIZE.

THESE qualities are not, however, synonymous in common chat. A phrase perpetually occurs in consideration where the first word on the list could alone serve our purpose, and none of the others would at all supply its place.—“They talk of a plague in France,” says one; —“No WONDER,” replies the hearer, “people who make a shambles of their nation, need not think it strange that so many dead bodies should create a pestilential fever from natural causes merely, without saying a word of God’s judgments provoked by so senseless and cruel an effusion of human blood. WONDER too easily becomes a substantive of nature far more positive, that may be seen, heard and felt, as well as understood. We say the seven WONDERS of the world, which could not be surveyed without ASTONISHMENT, are now fallen into decay, so that I think none of those celebrated fabrics yet remain, except the pyramids of Egypt—monuments of ill-employed power, which, while we admire, we cannot rationally approve, although whatever work of man’s hands has lasted all these centuries, may justly be considered as proof of ingenuity and strength beyond the credibility of after ages.

Late times shall WONDER—that my joy must raise ;)
FOR WONDER is involuntary praise,

says

says Zanga, showing this word in its capacity of verb besides all the rest, and as a verb 'tis used most frequently in discourse.

STUPOR occasioned by SURPRIZE meantime, appears to be rather a natural and physical effect from a mental cause; when a man is literally, not figuratively *amazed*, and planet-struck, as we call it, on some sudden occurrence of joy or sorrow in the extreme: nor happens this seldom to weak-nerved, or over delicate people—Feebleness must be the parent of such STUPOR, as ignorance is said to be the mother of WONDER; yet those who call it so should recollect that there are things which no human knowledge can reach, and which 'tis therefore no disgrace to *wonder* at, exhibited every day to our contemplation; and he who forbears regarding them with just ASTONISHMENT, is more to be pitied for his insensibility, than envied for the depth of his science.

WOOD, FOREST, GROVE,

SHOULD not be considered as synonymous by foreigners, though they find one often substituted for the other in poetry.—Discourse keeps them separate still, and he who should dignify the sweet GROVES viewed from Richmond Hill, or even the fine WOODS near Nuneham, by the name of FOREST, would be laughed at. Things of this kind are always rated by comparison:
and

and he who has traversed through the FORESTS of America, would probably call those immense tracts of WOOD LAND which clothe the plains of Bavaria, a mere GROVE. To my mind, they brought many romantic, and many tremendous images, when people told me there were yet two days journey to be taken through plantations made by nature certainly, not art, within which were lodged a variety of animals—the wild boar, the black bear, red deer and foxes innumerable, with the Glutton, or American Carcajou ready to dart upon them from the trees, and fastening his fangs in the visual nerve, drive them to madness and death for his own advantage. There is beside another distinction necessary for strangers to be taught between what we natives naturally know by the names of

WOOD AND TIMBER.

THE last of which means those particular trees which are used in building, carpentry, turnery; and among these oak stands first, tho' elm is necessary for pipes to carry off water; and ash, for nothing ill, as Spencer says, that makes our ploughing utensils. All these grow to a nobler size where they are not too thick; and I have seen finer oaks standing widely separate in Westphalia—even in Hagley park too, than any I could pitch upon in the southern provinces of Germany, where the woods seemed
nearly

nearly impenetrable, and where, of course, one tree robbing another of its nutriment, the TIMBER cannot rise to so respectable a growth.—Lord Fife's immense plantations will serve future ages, if the world lasts much longer, for examples of WOOD, GROVE, and FOREST. And well will his successors deserve advantage from TIMBER planted from so noble, so disinterested a motive by their truly liberal ancestor.

WORLD, EARTH, GLOBE, UNIVERSE,

ARE so far from being philosophically synonymous, that conversation language admitting of incredible hyperbole, would say the very EARTH was filled with books written to prove their difference. Popularly speaking, however, we say that a man's knowledge of the WORLD, means his acquaintance with the common forms and ceremonies of life, not ill called by Frenchmen, the *sçavoir vivre*, since he who is ignorant of the WORLD even in this limited sense, will soon be in a figurative sense warned to go out of it; so indispensably necessary is that knowledge, to every day's observation and practice; nor have I often read a more humorous picture of manners, than in some play of Mr. Cumberland's—I forget its name—where two brothers disputing upon a point of propriety, one says, truly enough as I remember, “ Dear brother! you know nothing of the WORLD.” “ Will

K k

you

you tell me *that*?" replies his incensed antagonist, "when I have traversed the GLOBE so often! crossed the line twice, and felt the frosts within the arctic circle: a man bred in London, and living always in its environs, has an admirable assurance when he uses that expression to *me*, who have been wrecked on the coasts of Barbary, and stuck fast in the quicksands of Terra del Fuego, &c. &c." My quotation is from memory, and twenty-five years at least have elapsed since I looked into the comedy by mere chance in a bookseller's shop at Bright-helmstone. But the pleasantry of two men taking the word WORLD in a different way, with some degree of right on both sides, struck me as comical and pretty, because within the bounds of credibility. *That* grace alone is wanting to a dialogue once shewn to me in manuscript, written by the learned James Harris, of Salisbury, who makes one of two friends walking in St. James's Park, say of a third that passes by,—“There goes a man eminent for his knowledge of the WORLD.” To which the other replies, “Ay, that indeed is a desirable companion, a person whose acquaintance I should particularly value, as he no doubt could settle the point between Tycho and Riccioli, concerning the sun's horizontal parallax, in which those two so great astronomers contrive to differ, at least *two minutes and a half*. He too could perhaps help us to decide upon the controversy whether this UNIVERSE is bounded
by

by the grand concameration or firmament forming a visible arch, or whether 'tis stretched into an immensurable space, occupied however at due distances by a variety of revolving GLOBES, differing in magnitude: some brilliant, as suns, rich in inherent fire; some opaque, and habitable, as EARTHS, attended by satellites of inferior lustre and dignity." When his companion stopping him, protests that the man in question knows nothing of these matters. "Oh then," replies the other, "he confines his knowledge perhaps merely to our own planet, where doubtless much matter is afforded for reflection,—*There*, however, master of the historical, geographical, and political WORLD, *he* can give account of all the discoveries, revolutions, and productions contained in those four continents at least, which compose this terraqueous GLOBE; and leaving out marine enquiries—it is from *him* we must hope to obtain the clearest reasoning upon the distinctions made by nature and education betwixt man and man; the cause of their different colours, and their so sudden, or sometimes silent lapses from perfection to decay. His information now would be above all times desirable, as we are yet much perplexed concerning some customs of the old inhabitants of China; and it would be well for him at his leisure hours, to collate some obscure passages of the *Veidam* with the *Edda*, &c." When this topic is exhausted, and others examined in turn, and the friend finds out that

the gentleman passing by knew the WORLD only as a fruiterer in St. James's street is capable of knowing it—from repeatedly hearing the debts, intrigues, connections, and situations of a few fashionable gentlemen and ladies, he ends the dialogue in disgust, that a creature superior, as he observes, in no mental qualification to the chairman who carries him home from his club of an evening, should thus be celebrated for so sublime a science as knowledge of the WORLD.

Let me not close this article without protesting that I never read the dialogue in my life but once, above thirty years ago, and that I only quote the turn of it, and must not be expected to remember words, or even periods. My imitation would be then *too* great a disgrace to his name whom I was early instructed to hold in the highest veneration: The design was too striking to be ever forgotten, and for the design alone do I mean to be answerable;—'twas done by me merely to gratify my recollection of past times and studies, whilst it served well enough besides to bring in our synonymy.

Mr. Harris delighted much in writing dialogues. Those at the end of David Simple are his, and exquisite are they in their kind. There are some in the world of his and Floyer Sydenham's both, I believe, which have never been printed certainly—perhaps never destroyed.

WORTH, PRICE, INTRINSIC VALUE,

ARE not as near synonymy as they are wished to be—many commodities being sold and bought at PRICES above or below their INTRINSIC VALUE from the mere caprice or particular taste of their purchaser: which in Italy is prettily enough termed—*Prezzo d'Affetto*. Sapphires, for example, are of more INTRINSIC VALUE than emeralds;—because they approach nearer in hardness to a diamond, and likewise because they possess a power of attracting certain light substances which the other gems do not: thirdly, because chymists have a way to discharge the colour, so as to impose on lapidaries, and making them believe it a diamond, sell it for more still than it is really WORTH; though he must indeed have little skill in gems, that will be so taken into the net. If, however, I am making up a set of jewels, like Maria Theresa's famous nosegay, and am in want of *stalk*, not *flowers*; 'tis natural enough for me to pay a better PRICE for emeralds than sapphires, of which my number and quantity is already complete for the work.

We have named here perhaps the only things which can boast INTRINSIC VALUE, unless gold in ingots or uncoined wedges may be added: for the WORTH even of money itself fluctuates daily in our own state, and every one knows that there are times and places in which
gold

gold is of no use, and consequently of no **VALUE** whatever. Even genius bears a different **PRICE** in one age from another, while Milton's *Paradise Lost*, brought the author for his copy-right, only twenty pounds. Beauty, courage, wisdom and virtue are however of undoubted and **INTRINSIC VALUE**; since a man so endowed, would pass his life on a desolate island, in complete solitude, better than one who was wanting in any of those perfections. And those have been but light observers, who will cavil at the utility of the *first*;—a little recollection soon convincing us, that a mean or diminutive, a feeble or deformed body, could never endure the labour of providing for its own necessities, while strength and agility (best secured by harmony of proportion) is beyond all things necessary to the chase of savage animals, the supporting fatigue, and the renovation of health and spirits after exerting them to weariness. Such qualities are of real **WORTH** in every situation humanity can be placed in; but no **PRICE** can ever obtain them.

WORTHY, ESTIMABLE.

THESE agreeable adjectives are synonymous, chiefly when applied to characters, not things, and are the epithets very commonly and very justly bestowed, not on heroes, patriots or romantic lovers, but on our old English

lish country gentleman, whose life affords happily, few opportunities of exerting prodigies of valour, or bursting out into sudden effusions of genius;—but from its even and temperate course is perhaps particularly favourable to that steady and honourable conduct, that truly **ESTIMABLE** and **WORTHY** disposition, which never glowing up into enthusiastic fervour of liberality, is yet incapable of degenerating into meanness, or suffering a base action to infect their family,—while their notion of patriotism consisting chiefly in preserving themselves from dependence on any description of men, that so they may never be at call of a faction, they keep what talents they possess ready for the useful service of their king and country: like that good old Sir John St. Aubyn, whose name was ballotted into every committee, at a time when party rage ran highest in Great Britain, and opinions, though so greatly divided, met in one point at least; that of acknowledging his character and behaviour to have been in every body's eyes equally **ESTIMABLE** and **WORTHY**.

WRACK, WRECK, RACK.

FOREIGNERS should be careful not to mistake, or misuse these words, fancying them synonymous; for though the derivation is nearly the same, and all men breaking, or being *braken* as the old English language expresses it,
we

we appropriate the first words chiefly now, if not entirely, to the clouds, when a great storm or land tempest is coming on, and even the brutes appear to expect what is about to befall them; when the countryman calls home his cattle, observing how the WRACK rides before the wind, and the sheep quit the hills from fear. The second substantive is expressive of a ship bulging with weight of waters, driven on a rock that splits her hulk, and rendering her unable to resist the waves, incapacitates her likewise from yielding to their violence, by tossing up and down with her former graceful motion; and leaves her half fixed, and struggling with her fate, a sad, a hopeless WRECK.

The last word upon the list means broken bones and tortures, which 'tis to be hoped will never more be used in our quarter of the globe; which although it looks on massacre and murder with somewhat more of astonishment than just indignation—has yet in these latter times contented its barbarity with severing the limbs after death—not before:—and whilst it tamely endures the swift-speeding guillotine, abolishes all *question*—and banishes the RACK.

TO WRANGLE, TO DISPUTE, TO ALTERCATE,

ARE surely not synonymous; the first and last are hateful words, I think, while the second verb upon our list's a noble one. Were all DIS-
PUTE,

PUTE, all argument annihilated, falsehood would soon usurp the sovereignty, and truth with Astræa return to her native skies. Meantime an innate disposition towards WRANGLING is the bane of knowledge, and a torment to society; he who controverts every point, and delights in making trifles the subject of ALTERCATION, (for the noun is in commoner use than the verb); he who believes nothing he cannot prove, or refuses assent to his own senses, for the pleasure of WRANGLING other men out of theirs, is worse than the Indians, who say the world is set firm upon an elephant's back.—And on what does the elephant stand? Why on a tortoise. And on what does the tortoise stand? —*I cannot tell.* Such reasoners as these, though perhaps less deep than candid, are better than some of our modern philosophers, who removing away both elephant and tortoise, declare their doubts whether the world exists at all; and leave all things dubious, save their own delight in WRANGLING, and desire of celebrity as DISPUTANTS. The ancients however left our contemporaries little to improve upon even in *this* art, and Hume is not a neater sophist than Protagoras, who in a controversy between himself and his disciple, baffled the judges as old story tells, with a dilemma not ill worth repeating. A rich young man, Evathlus by name, desired to learn his method of puzzling causes, and paying him half the sum agreed upon, at first; promised him the other half when he should

should have gained his first cause. When the time of study was past, Evathlus, called away to some other employment, forbore pleading in the courts; and Protagoras, weary of waiting, sued him for the money—urging this (as he hoped) unanswerable argument. Either I gain my cause, and you Evathlus will be condemned to pay; or you having gained it, will be obliged to pay, according to the original terms of our agreement.

But the young man having learned to *WRANGLE* as well as his master, soon retorted upon him the following dilemma.

Either the judges discharge me, and of course the debt is made void; or they condemn me, by which event I equally save my money; for being condemned to lose, I have clearly not gained my first cause.

'Tis said that the matter remained ever undecided; yet from this perhaps, the young men obtaining the first mathematical honours at Cambridge are termed *WRANGLERS*.

TO WREST, TO DISTORT, TO PERVERT,

IF meant of language naturally enough follow the last article, yet will ignorance often show powers of this kind as plainly as science herself. Newspapers, magazines and other periodical publications, are surprizingly skilful in the art of *DISTORTING* metaphor, and *PERVERTING*

VERTING in its turn every figure of grammar and rhetoric; nor would it be difficult to WREST all their common places into a short passage by less violence than they are daily doing to their mother tongue, were we to say in imitation of a herd of novel-writers, Ricardo was a young fellow of *fine hopes*, and made it *his point to cut a figure in the treasury line*. His uncle being a man who saw things in a *right light*, undertook to put his boy upon as *respectable a foot* as any of his young companions of the *same stamp*;—on *this head* therefore, little more needs be understood, than that Ricardo under such circumstances was very happy, and soon drew aside the bright eyes of Miss Julia, daughter to his uncle's friend, a man of the *same description*—a *rough diamond*, but who, &c. Of such twisted, such DISTORTED, such dislocated language, every morning's literary hash presents us an example: nor is it necessary to look in print for these stored up allusions; every counting-house exhibits choice of metaphor, beyond all that Sancho's proverbs can pretend to; and I once was witness to a conversation of that kind, where a string of disjointed metonymy sent me out of the room to laugh, when I had heard what follows.

“ Milo is expected to become a bankrupt soon—have you endeavoured to get that money from him which is owing to our house?”

Ans. “ Why, Sir, that fellow *did run upon a rope* to be sure, till at length he came to a *stand-*

stand-still; and they say will now very soon *stick in the mud*: when I heard that, being determined to *strike a great stroke*, you may be sure I thought it proper to *purge him pretty briskly*; but finding that the *gray mare was the better horse*, I resolved to wait till this morning, and then begin to *plough with the heifer*; which I shall most certainly set about directly *tooth and nail*."

This jargon, which I defy a solitary scholar to construe, meant only that Milo had been expensive, and was in consequence of his extravagance expected to stop payment: that the clerk had tormented him for the money, but that Milo leaving his pecuniary affairs in the hand of his wife, the clerk resolved to call on *her* next morning, and either fright or persuade her to discharge the debt, by every method in his power.

YEARLY, ANNUAL.

THESE words make somewhat of an exception to our general rule of preferring rather the word of Latin, than the word of Saxon derivation: when two terms nearly synonymous offer to our choice, the first of these is the most elegant, I think, ANNUAL being somewhat soiled by perpetual use among traders, lawyers, public offices, and the like: while YEARLY has, in some measure, acquired dignity from the mentioning it in treaties, conventions, and above all
in

in sacred writ, where the YEARLY sacrifice impresses one with reverence. They are not synonymous however, for this adverb cannot turn substantive as does the other, when a gardener calls certain plants ANNUALS, a word now accepted into the language, and used in opposition to perennials both in books and conversation, I believe, whereas, it formerly had its best existence in an inferior form, when Pope said so beautifully.

ANNUAL for me, the grape, the rose renew,
The juice nectarcous, and the balmy dew.

TO YIELD, TO CEDE, TO SUBMIT,
TO SURRENDER.

DOCTOR JOHNSON would scarcely have endured to read even the list of words that I have given to this article, as nearly synonymous; the second of them being a newly introduced one, to which innovation he would not, I think, have contentedly SURRENDERED his judgment, or SUBMITTED his opinion: yet it is so neat a word, so elegant, so easily understood as being of Roman original; and I am so desirous of implanting a preference of those to the Teutonic phrases, that I can hardly persuade myself to YIELD even to the arguments I am well aware he would have used. Speaking of islands given up by one nation to another, when peace is made, what word can be so proper to call

call them by, as the islands newly CEDED to Great Britain? The verbs however are not synonymous; we say, Will the French YIELD or no? will they SUBMIT when they see their nation's wickedness provoke all Europe into league against them? or will they give a proof against themselves?—in as much as we are morally sure no king would thus survey this mutilated empire with mad indifference, but, recollecting his own and his son's interest in the country, save what remained in time, before all power of renovation should be lost; while these men having no other means of transmitting their names to posterity, go on till actual ruin overwhelms them, and instead of CEDING some places to purchase quiet possession of the rest, drive forward till they become forced to SURRENDER wholly at their incensed enemy's discretion, perhaps to see their native land divided—if not destroyed:—and this is done under the mask of patriotism, in good time! and pure love of their country!

What a perversion of language!

ZANY, JACK-PUDDEN, BUFFOON, MERRY-ANDREW,

THE third of these is the true and transcendental word, for which all the rest are mere familiar appellatives. Our two first are more nearly related than they think for, as I believe

ZANI

ZANI is of Venetian etymology; Skinner himself derives it from Giovanni, but forgets to say that those who first used the last syllable as a tender abbreviation by the grammatical figure *aphæresis*, were natives of that district whose gentle inhabitants soften every thing into a sliding pronunciation, delighting to call San Giorgio, Sanzorzo; the Judaica, la Zuèca; with a thousand more. *Buffoonery* too is in its highest perfection at Venice, and their ZANI, Pagliazzo, or Macaroni, is far less grossly diverting than our English JACK-PUDDEN, the Scotch MERRY-ANDREW, or French JEAN-POTAGE. One of the papers in Addison's Spectator tells us how every nation calls their Buffo by the name of some favourite dish; they call him likewise by the name most familiar in conversation—*Jack* or *Pierrot*, or as we did *Tony*, when Anthony was a commoner name than now—and ZANI is as near to *John* as *Hans* is, which we know comes from *Johannes*, as ZANI from ZOANNI, corrupted ZANI. Our British critic however, thinks that Macaroni, Potage, and Pudden, are the merry fellows' names, because they are excellent for repairing the spirits no doubt, and animating that languor, which once permitted to fasten upon the mind, quits it no more; but taking firm hold of a favourite soil, exerts those powers of reproduction, once falsely ascribed to *lead*, symbol of dulness in the mineral world—where *mercury* makes the opposite; as in the social world—*mirth*.

While

While such is life, how happy are those countries where people who have a mind to laugh, laugh as in Italy, at ZANI, or *Policinello*, instead of deriding with bitterness the foibles of their neighbours, heightening raillery into ridicule, and making men no way deficient in virtue or in learning, from some trifling fault in their persons or dress perhaps,

A proper figure for the hand of Scorn
To point his slow and moving finger at!

ZEALOUS, EARNEST, IMPORTUNATE,

ARE words and qualities very nearly allied in synonymy, though we never use the last of them at all; till our friends and advisers grow too ZEALOUS for civil endurance, and too EARNEST not to be excessively troublesome. Nothing can be a more evident breach of good manners, than the IMPORTUNATE pressing a companion to do any thing that he has twice refused, although apparently for his benefit or pleasure, not our own, soliciting one's friend to eat, drink, dance, ride, sing, or the like.

Some ill-bred people do, however, carry their distressing vehemence still further, urging those who come unluckily within the scope of their pretended regard—to buy or sell estates; to marry, or forbear marrying, as suits the solicitor's notion of his neighbour's interest, or of general propriety. Nor can the best-informed Romanists

manifests readily prevail upon themselves to forbear strong and EARNEST, though often very ill-timed and worse managed, exhortations to members of any Christian church—not their own—for a change of opinion indispensable as they think it to our future felicity. Nor are these solicitations wholly disinterested, or, as I would fain have hoped they were, merely ZEALOUS: while many moral faults, faults I mean committed against morality, are by them supposed to receive free pardon in consequence of one proselyte made over—not to Christianity; but from one sect of Christians to another—Vain imagination!

ZONE, GIRDLE, CIRCUIT, BOUNDARY, LIMIT.

I'll put a GIRDLE round about the earth
In forty minutes,

SAYS Nimble Puck, in the Midsummer Night's Dream: but Oberon spared him the employment, recollecting probably, that it was already put there, and known by the name of the torrid ZONE, which certainly does form a CIRCUIT, binding our terraqueous globe, and fixing from its middle line called the equator, degrees of latitude, and just LIMITS, whence mensuration of space, if not of time too, may be taken.

Utque duæ dextrâ cœlum totidemque finistrâ
 Parte secant ZONÆ, quinta est ardentior illis;
 Sic onus inclusum numero distinxit eodem,
 Cura Dei; totidemque plagæ tellure premuntur.

But though the five ZONES act as BOUNDARIES without doubt, the words are by no means synonymous: a lady's GIRDLE, or sash, may jestingly be called her ZONE, perhaps in allusion to antiquity and poetic usage; but we say the LIMITS of an empire, the BOUNDARIES of a parish, and tell how Lord Anson or Captain Cook made the CIRCUIT of the globe.

Meantime, since that portion of the heavens which presents itself to our observation, and that earth which is given us to inhabit, are all circumscribed by some LIMITS, and subjected to some regular BOUNDARIES; not to be passed without danger of confusion and disorder, fatal to the whole astronomic world: let us never cease to wonder at those writers who encourage the present race of political madmen in their frenzy, and seem to enjoy as sport the consequences of a mania, new in its appearance, dangerous in its symptoms, dreadful in its effects upon the moral world; a frenzy which professes, as those very writers acknowledge, "openly to avow, what once it was daring but to think upon;" while the same author says most truly, most solemnly, most sublimely,—“ That the minds of men are in movement from the Borysthenes to the Atlantic—that obscure murmurs gather and swell into a tempest—that what but
 an

an instant before seemed firm, and spread for many a league like a floor of solid marble, at once with a tremendous noise gives way; long fissures spread in every direction, and the air resounds with the clash of floating fragments which every hour are broken from the mass."— Yet does this same author counsel the continuance of that conduct which shatters thus, and thus endeavours to confound God's fair creation, while it denies his providence.

"Go on," says she, "*generous nation! be our model; go on to destroy the empire of prejudices, that empire of gigantic shadows, which are formidable only while they are not attacked. The genius of philosophy is walking abroad.*"—But I will transcribe no more.

Terrified with this new flaming Phaeton that thus æstuates the temperate, as the sun never heated even the torrid ZONE, with sacrilegious fury, I can but deprecate the hour when chastisement shall assume its right, and long endurance end in exemplary punishment—An hour which as expectants of the dreadful scene, while mankind fear, they must hope too: for if it never should arrive, worse will ensue.—A genius is abroad; the genius of anarchy, obscurity and barbarism.

She comes, she comes! the sable throne behold
Of Night primæval and of Chaos old!
Before her, fancy's gilded clouds decay,
And all its varying rainbows fade away.

Wit

Wit shoots in vain its momentary fires,
 The meteor falls, and in a flash expires.
 As one by one at dread Medea's strain,
 The sick'ning stars fade off th' ethereal plain;
 As Argus' eyes, by Hermes' wand oppress'd,
 Clos'd one by one to everlasting rest;
 Thus at her *felt* approach, and secret might,
 Art after art goes out; and all is night.
 See skulking Truth to her old cavern fled,
 Mountains of casuistry heaped o'er her head;
 Philosophy, which lean'd on Heav'n before,
 Shrinks to her second cause, and is no more;
 Religion blushing veils her sacred fires,
 And unawares Morality expires.
 Nor public flame, nor private dares to shine,
 Nor human spark is left, nor glimpse divine.
 Lo! thy dread empire, Chaos, is restor'd,
 Light dies before thy uncreating word,
 Thy hand, great ANARCH! lets the curtain fall,
 And universal darkness buries all.—



F I N I S.

